THE WORLD'S REST-DAY

THE THIRTEENTH INTERNATIONAL CONGRESS ON THE LORD'S DAY

EDINBURGH

1908

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THE WORLD'S REST-DAY

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BEING AN ACCOUNT OF

THE THIRTEENTH INTERNATIONAL CONGRESS ON THE LORD'S DAY

Held at Edinburgh, 6th to 8th October 1908

Edited by

ROBERT MACKENZIE, M.A.

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PREFACE

THE interest which has been awakened in the cause of the Lord's Day Rest is an encouraging feature of the age. The complex conditions of modern life were effecting a change in the character of the Day as one secure from toil and free for worship. Labour and pleasure were imposing their demands. Vague notions of what prevailed in continental countries pervaded the minds of many and subtly affected the reverent regard for a Day that was so hallowed in the nation's life and had proved such a mighty factor in the formation of the national character. But the question has now entered on a healthier and more hopeful phase. The neglect of this rest-period of humanity strikes deeply at the roots of individual and national life. Continental countries have learned, to their cost, what its practical loss means; and they are now reclaiming surrendered territory, and passing legislation which is in advance of what we have in Britain. Nations are recognising that the One Day in Seven is indispensable, not only for religious worship but for the very well-being of the people. The first day of the week is the World's Rest-Day. Science and experience attest its unspeakable value; nature and religion proclaim its absolute necessity.

Considering the vast range of the subject, an

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International Congress provides an effective means for its consideration. It can address itself to all sides of the question, and gather from its delegates an account of the observance of the Day in the countries they represent. The Edinburgh Congress was exceedingly fortunate in obtaining men to discuss this great subject in its various aspects, hygienic, industrial, social, national and religious who were in a measure experts in their departments; while the position in which the cause of Sabbath rest stands in other countries was set forth by the delegates, supplemented, as regards Europe, by the admirable report of Mons. E. Deluz, Secretary of the International Federation on the Sabbath, in Geneva.

This is the first International Congress on the Lord's Day that has been held in this country; and the Executive Committee, impressed with the interesting and valuable material submitted at the Congress, decided to issue a report of it. At their request, with considerable diffidence, I accepted the task of editing the volume. I gratefully acknowledge the kind assistance received from members of the Executive Committee and others. As far as possible the speeches at the Congress have been revised by their authors; and care has been taken to present an accurate account of the proceedings, as also of the question itself. The World's Rest-Day is the Lord's Day in very truth. For the highest good of men and the promotion of His glory the Congress was promoted. That it may effect a like noble purpose the record of it is now issued.

ROBERT MACKENZIE.

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THE WORLD'S REST-DAY

THE THIRTEENTH INTERNATIONAL CONGRESS

I.

THE ORIGIN OF THE CONGRESS.

THE Congress held in Edinburgh on 6th, 7th and 8th October 1908, was the thirteenth that has been convened. The history of these International gatherings dates back to 1876. But the spring of the movement is to be found in the year 1861. In that year the Evangelical Alliance met in Geneva. Two papers were read bearing on the Lord's Day, one by the late Rev. Dr Andrew Thomson, Edinburgh, and the other by the late Professor Godet, Neuchatel. A Swiss banker, Alexander Lombard, profoundly impressed with the value of this Day of days, at once took steps with kindred spirits to organise a local committee to promote the sanctification of the Sabbath. Ere long the committee developed into a central executive that united in its operations the various cantons of Switzerland. In 1876 this executive, recognising that the question was one affecting all nations, summoned the first International

Congress. It assembled in Geneva. Over four hundred delegates were present, accredited from nearly every country in Europe. It was a remarkably influential and representative gathering, the German Emperor (William I.) and other German sovereigns sending special delegates. At this Congress the International Federation for the Observance of the Sabbath was formed, with its headquarters at Geneva.

Since then International Congresses have been held at Berne, 1880; Paris, 1881; Brussels, 1885; Paris, 1889; Stuttgart, 1892; Chicago, 1893; Brussels, 1897; Paris, 1900; St Louis, America, 1904; Milan, 1906; Frankfort-on-the-Maine, 1907.

In view of the Scottish National Exhibition being held in Edinburgh in 1908 it was deemed a fitting opportunity for convening such a Congress in Scotland. The International Federation cordially approved. The various churches and societies interested in the question heartily co-operated, and an executive was formed as follows:

Executive Committee of Congress.

Clergymen.—Rev. J. Bonallo, Auldearn; Rev. George Christie, B.D., Edinburgh; Rev. S. M. Dill, D.D., Alloway; Rev. R. G. Forrest, D.D., Edinburgh; Rev. Thomas Gentles, D.D., Paisley; Rev. J. W. Harper, D.D., Alloa; Rev. J. B. Hastings, D.D., Edinburgh; Rev. E. G. Lovell, Edinburgh; Rev. J. A. M'Clymont, D.D., Aberdeen; Rev. R. Mackenzie, M.A., Alloa; Rev. William M'Kinnon, Gairloch; Rev. Professor M'Leod,

Edinburgh; Rev. Norman Macleod, D.D., late of Inverness, Edinburgh; Rev. William Mair, D.D., Edinburgh; Rev. Professor Martin, D.D., Edinburgh; Rev. W. H. Matthews, B.D., Edinburgh; Rev. J. Mitford Mitchell, D.D., late West Church, Aberdeen, Chaplain to the King; Rev. W. B. Nicolson, M.A., Edinburgh; Rev. Professor James A. Paterson, D.D., Edinburgh; Rev. Professor W. P. Paterson, D.D., Edinburgh; Rev. C. Richardson, M.A., Glasgow; Most Rev. W. J. F. Robberds, D.D., Primus of Episcopal Church in Scotland; Rev. William Robertson, D.D., Coltness, Convener of Church of Scotland's Committee on Life and Work; Very Rev. V. L. Rorison, D.D., Perth; Rev. James C. Russell, D.D., late of Campbeltown; Rev. Charles A. Salmond, D.D., Edinburgh; Rev. J. M. Shiach, M.A., Portobello, Convener of the Lord's Day Alliance of Scotland; Rev. George Smart, Dundee; Rev. T. G. Taylor, Edinburgh; Rev. John Wallace, M.A., Edinburgh; Rev. A. W. Weir, D.D. (late of Dumfries), Colinton; Rev. George Wilson, D.D., Edinburgh; Rev. Alex. Wylie, M.A., Edinburgh; Rev. Thomas Young, B.D., Ellon.

Laymen.—Lord Ardwall, LL.D., Edinburgh; James M'Kerrell Brown, Esq., C.A., Edinburgh; Colonel Burn, Fyvie Castle; David Campbell, Esq., S.S.C., Edinburgh; J. H. Cunningham, Esq., Edinburgh; John Edward Dovey, Esq., C.A., Edinburgh; C. H. Dunderdale, Esq., Glasgow; John Gavin, Esq., Edinburgh; Right Hon. James P. Gibson, Lord Provost, Edinburgh; J. W. Gulland, Esq., M.P., Edinburgh; John Hamilton, Esq., C.A., Edinburgh; Lord Haddo; J. A. Henderson, Esq., Edinburgh; J. Hepworth, Esq., C.E., Edinburgh; Alexander Heron, Esq., S.S.C., Edin-

burgh; David Milne Home, Esq., Paxton; C. N. Johnston, Esq., Sheriff of Perth; Councillor Kellock, Portobello; Colonel Ker, Ayr; John M'Crie, Esq., Edinburgh; C. A. Macpherson, Esq., Edinburgh; Sir Colin Macrae, W.S., Edinburgh; J. Forbes Moncrieff, Esq., C.A., Edinburgh; Hew Morrison, Esq., LL.D., Edinburgh; C. T. Nightingale, Solicitor, Edinburgh; R. J. Niven, Esq., Edinburgh; James Pringle, Esq., C.A., Edinburgh; D. M. Smith, Esq., Edinburgh; R. Henderson Smith, Esq., Edinburgh; R. T. N. Speir, Esq., of Culdees, Muthill; Sir Mark J. M'Taggart Stewart, Bart., of Southwick; J. Hay Thorburn, Esq., Leith; John E. Young, Esq., Glasgow; John Youngson, Esq., Edinburgh.

Sir MARK J. M'TAGGART STEWART; Rev. GEORGE SMART, Dundee, were appointed *Joint-Conveners of Executive Committee.*

JOHN EDWARD DOVEY, C.A., Edinburgh; Rev. R. MACKENZIE, M.A., Alloa, were appointed *Joint Vice-Conveners of Executive Committee.*

WILLIAM HAMILTON GRAY, C.A., 44 Queen Street, Edinburgh, was appointed *Congress Secretary.*

It was agreed that the basis of the Congress should be the belief that the Lord's Day is primarily a day for worship and rest. The object aimed at was to conserve to the people the benefits of the day on the ground of Christian obligation and social and public well-being. The Executive issued an invitation to the churches and societies in sympathy with the object in Great Britain and the Colonies, in the United States of America and the Continent of Europe. The invitation was cordially entertained, and about 330 delegates were appointed to attend.

THE SESSIONS OF CONGRESS.

The sessions of the Congress as they were held are here inserted. The order of the subjects is different from that presented in the following pages, as in the permanent record it is preferable to deal with the question in a progressive manner—hygienic, industrial, social, civil and religious relations of the Lord's Day. At the Congress circumstances necessitated arranging the programme as follows:—

First Session of Congress.

Wednesday, 7th October 1908, 10.45 *a.m. to* 1 *p.m.*

The Physical Necessity for, and Industrial Value of, the Lord's Day.

Chairman—C. E. Price, Esq., M.P.

Opening Prayer (Rev. Robert Laws, M.D., D.D., Livingstonia, Central Africa)—Chairman's Remarks, Intimations, and Welcome to Delegates by Rev. George Smart, Dundee, Joint-Convener.

Paper—"The Physical Necessity of Lord's Day Rest," T. Bowick, Esq., Member of Executive of The National Hygienic League, Promoters of "The Weekly Rest Day Bill."

Remarks—Herr Stockmeyer, Basle, Delegate from Fedération Internationale pour l'observation du Dimanche.

Remarks—Rev. J. A. M'CALLUM, Philadelphia, Delegate of the International Federation of Sunday Rest Associations of America.

Open Conference.

PAPER—"The Industrial Value of the Lord's Day—the Day as it Affects the Workers," ALEXANDER FINDLAY, Esq., M.P. for North-East Lanarkshire.

Remarks—T. W. MOORE, Esq., Secretary, Imperial Merchant Service Guild, Liverpool.

Remarks—Mr G. NOKES, London.

Open Conference.

SECOND SESSION OF CONGRESS.

Wednesday, 7th October 1908, 2.15 *p.m. to* 4.30 *p.m.*

THE MORAL AND RELIGIOUS RELATIONS OF LORD'S DAY REST.

Chairman—Prof. Dr von KIRCHENHEIM, Heidelberg, President of the Twelfth International Congress on the Lord's Day.

Opening Prayer (Rev. J. MITFORD MITCHELL, D.D.)—Chairman's Remarks, and Intimations.

PAPER—"The Religious Basis of the Sabbath Historically Considered," Rev. Prof. ORR, D.D., Glasgow.

Remarks—Canon H. BICKERSTETH OTTLEY, Imperial Sunday Alliance.

Remarks—Rev. JOHN MEIKLEJOHN, D.D., Australia.

Open Conference.

PAPER—"The Lord's Day the Safeguard of Religion and Morals," Right Rev. THEODORE MARSHALL, D.D., Moderator of the Church of Scotland.

Remarks — Sir ARCHIBALD CAMPBELL, Bart., of Succoth.

Remarks—Rev. GEORGE SMART, Dundee, Joint-Convener of Committee of Congress.

Open Conference.

THIRD SESSION OF CONGRESS.

Thursday, 8th October 1908, 10.45 *a.m. to* 1 *p.m.*

THE CIVIL AND NATIONAL RELATIONS OF LORD'S DAY REST.

Chairman—Right Hon. JAMES P. GIBSON, Lord Provost of Edinburgh.

Opening Prayer (Rev. J. R. FLEMING, B.D., Newcastle)—Chairman's Remarks, and Intimations.

PAPER—"The Lord's Day in Relation to Civic and National Life," Sir SAMUEL CHISHOLM, Bart., LL.D., Glasgow.

Remarks—Prof. Dr von KIRCHENHEIM, Heidelberg, Chairman of Twelfth International Congress on the Lord's Day held at Frankfurt.

Remarks—J. WOODFORD CAUSER, Esq., Secretary of the Central Sunday Closing Association.

Open Conference.

PAPER—"The Lord's Day as observed in other Countries," Rev. J. A. M'CALLUM, United States of America.

Report by Mons. E. Deluz, Secretary of the International Federation on the Lord's Day, on the Origin and Recent Progress of the Movement on the Continent—Submitted by Mons. H. Daulte, Member of Grand Council, Canton de Vaud, Delegate from the Federation.

Message from Société Française (Protestante) pour l'observation du Dimanche—Submitted by Rev. Chas. A. Salmond, D.D., and Rev. Leon Bost, of Pyrenées, France.

Open Conference.

Fourth Session of Congress.

Thursday, 8th October 1908, 2.15 *p.m. to* 4.30 *p.m.*

The Domestic and Social Relations of Lord's Day Rest.

Chairman—John W. Eggleston, Esq., Australia.

Opening Prayer (Rev. C. G. M'Crie, D.D.)—Chairman's Remarks, and Intimations.

Paper—"The Domestic and Social Relations of Lord's Day Rest (*a*) In Relation to Recreations," Right Hon. Lord Kinnaird.

Remarks—Pasteur Leonard Hoyois, Belgium.

Remarks—Rev. A. Phimister, M.A., Moderator of the Presbyterian Church of England.

Open Conference.

PAPER—"The Domestic and Social Relations of Lord's Day Rest (*b*) In Relation to Social Functions," Sir MARK J. M'TAGGART STEWART, Bart.

Remarks—Very Rev. V. L. RORISON, D.D., Perth.

Remarks—Rev. W. L. TWEEDIE, of the Shareholders' Union for reducing Sunday Labour on Railways.

Open Conference.

PUBLIC MEETING AT CLOSE OF CONGRESS.

Thursday, 8th October 1908, *at* 8 *p.m.*

Chairman—Right Hon. Lord KINNAIRD.

Opening Psalm and Prayer (Rev. DONALD MACLEOD, D.D., London).

Chairman's Remarks.

ADDRESSES—Rev. Prof. W. P. PATERSON, D.D., Edinburgh University; GEORGE NOKES, Esq., London; Mons. REVEILLAUD, Member of the Chamber of Deputies, Paris; Rev. CANON H. BICKERSTETH OTTLEY, London; Rev. Prof. MACKINTOSH, D.D., New College, Edinburgh.

Chairman's Closing Remarks, Votes of Thanks, etc.

Benediction.

The Executive would here record their warmest thanks to those who contributed papers to the Congress, and to those who presided at the various Sessions.

MESSAGES TO THE CONGRESS.

The following messages were received in the course of the Congress:—

The ARCHBISHOP OF CANTERBURY telegraphed:—"I cordially wish Godspeed to the endeavours of your Congress to promote reverent and reasonable observance of the Lord's Day."

LONDON SUNDAY CLOSING OF SHOPS ASSOCIATION.—The Founder and Secretary, Mr Jas. Ashby, writes: "We trust that the Sunday Trading question will be brought to the front. At the present time in London Sunday trading is greatly on the increase."

SWITZERLAND (fountain and focus of the International Lord's Day Movement). From Geneva Messrs Gambini and Deluz (honoured names and loyalest of workers) telegraphed:—"Heartily with you. May God bless the labour of the Congress."

From Geneva also came salutations to their "brother Celts," from M. and Mme. Hyacinthe Loyson, who wrote on behalf both of the *Entente Cordiale* and the *Entente Divine*. M. Loyson writes: "Gen. ii. 3. In whatever way one should understand this passage, whether in an historical or in a symbolical sense, it is certain that, in the sacred language of Scripture, the Day of Rest is God's final seal upon His work. In the observance, ever more and more perfect, of this law lies the religious and social progress of the future. It is the glory of the Anglo-Saxon peoples to have understood this better than many others."

In addition, the Secretary of the National Protestant

Church of Geneva wrote to express the regret of his Church that they could not send a delegate to the Congress, and their cordial sympathy with its aims.

M. J. Caille of Rivaz (Lavaux) wrote to say how sorry he was that he could not be present, because "for thirty years I have been pleading in our country this cause of the Scottish Sabbath Day, or, rather, the Scriptural Sabbath Day."

FRANCE.—M. E. Lacheret, President of the National Union of the Evangelical Reformed Churches of France, wrote to commission Pastor Bost of Salies as their delegate, and added: "The cause of the Lord's Day awakens increasing sympathies in our churches as it does also in our land, and we offer the most sincere prayers that your deliberations, by the blessing of God, may meet with complete success."

M. Cheysson, President of the Popular League on behalf of the Lord's Day Rest in France, and member of the Institute of France, wrote with the good wishes of the League, now in its nineteenth year of existence, and offering "the homage of its latest bulletin," which contains a history of the movement up to "the new conditions created by the law of 1906 on Sunday Rest in France." "Our cause," he eloquently says, "is that of humanity herself, and one which profoundly concerns the happiness, the dignity and the prosperity of all lands."

M. Hubert Valleroux of Paris wrote a long and earnest letter, in name of the League for the Sanctification of the Sunday. He tells how they are often

asked, "Why give your League a religious colour at a time when everything with a religious character is looked at askance, if not even persecuted?" "We cannot forget our Lord's words: 'Whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed.'" "We maintain that this day ought to remain the Lord's Day." "As to the result of the law of 1906 one of our members writes: 'Do you wish to know the first result in our town of the new law? Last Sunday the workmen who now have their Sunday free choked the beer-shops; they came there too with their families. Fine example for the children! The publicans were enchanted with the effects of this new law. They had to put tables out even into the street. There is Sunday for you without God, when men think only of securing leisure without ever thinking of how to regulate its use.'"

BELGIUM.—The Belgian Association wired from Liege: "The Belgian Association sends you her sympathies.—PRESIDENT CLERMONT."

HOLLAND.—The two Dutch Societies, that for Lord's Day Sanctification and that for Sunday Rest, both expressed sincere regret at their inability to send deputies, but sent printed reports with a review of twenty years' labour in the Netherlands, accompanied with warm, good wishes.

DENMARK.—Prof. Harold Westergaard, Secretary of the Danish Society for the Better Observance of the Lord's Day, sent a most informing letter.*

* *See* p. 205.

GERMANY.—The Secretary of the Home Missions of the German Evangelical Church sent apologies for failing to send a deputy, and " best wishes for a rich harvest of blessing on the Congress. May it help more and more to bring about the observance of the Lord's Day in all lands." The secretary also sent twenty copies of their last report for distribution.

The new Central Lord's Day Association for Germany and the Committee on behalf of a sacred Sunday in the Grand Duchy of Baden, both dating from Heidelberg, sent Professor von Kirchenheim as their representative, whilst the " Zentralstelle " also sent a considerable quantity of German Sabbath literature for free distribution.

AUSTRIA.—Dr Karl von Lányi, Imperial " Oberkirchenrathsekretär," wrote from Vienna a warm letter of interest and goodwill, in which he tells of the prevailing desecration of the Lord's Day in Austria, especially in the towns, and how he has anxiously endeavoured to counteract it, amongst other ways by means of a little book, *The Sunday Rest*, which has reached a second edition both in German and in Czech (Bohemian). He earnestly pleads for help to produce apologetic Christian literature, for free distribution, on behalf of the Lord's Day in Austria.

ITALY.—Signor I. P. Pons, Moderator of the Waldensian Church, wrote from Torre Pelice, appointing Rev. Dr Gibson, late of Perth, and Mr

Emilio Tron, student, as their representatives, and giving a few details * as to the Lord's Day in Italy.

UNITED STATES.—Dr Martin Kneeland, Chairman of Committee of the St Louis Congress, and Secretary of the New England Sabbath Protective League, wrote from Boston, deeply regretting his enforced absence from Edinburgh, and sending the delegates "a warm greeting from America." "I wish that I might bring you a message of hope and cheer concerning 'the Lord's Day as observed in other countries.' Much which is encouraging might be said, while discouragements are found on every hand. The tidal wave is receding for the time in America and elsewhere, but I have full confidence that it will rise higher with the next tide than ever before, and that our Lord's Day will receive a new emphasis by Christian nations as the day made for man and the day of God."

Mrs Don, President of the Woman's National Sabbath Alliance, also wrote, from New York, with prayerful remembrances and offers of helpful literature.

Rev. J. B. Davison, Secretary of the Wisconsin Sunday Rest-Day Association, wrote from Milwaukee: "The whole world looks to Scotland as the chief Sabbath-keeper, and points to its results in character and intellect as proof of its infinite value in this life. We trust this great Congress will hold up the standard and help keep Scotland in the lead in

* *See* p. 205.

this conflict, especially in keeping down the sport Sunday, the root of mental and moral decay."

Message to the International Federation at Geneva.

At its concluding session the Congress very heartily agreed to send the following message to the International Federation on the Lord's Day in Geneva. This Federation is doing a great service on behalf of the cause of Sabbath Rest in various lands, and deserves generous support. The Secretary is M. Deluz, 19 Rue de Candolle, Geneva.

"The Thirteenth International Congress on the Lord's Day, meeting in Edinburgh, sends cordial greetings to the Committee of the International Federation on the Lord's Day in Geneva. The Congress acknowledges the magnificent service which the International Federation has rendered on behalf of the Lord's Day in the various countries of Europe, and assures it of its unanimous and hearty support in its endeavour to promote Sabbath Rest in Europe and throughout the world."

RECEPTION OF DELEGATES BY THE LORD PROVOST, MAGISTRATES AND COUNCIL OF EDINBURGH.

(Tuesday, 6th October).

The meetings were inaugurated by a reception from the Municipality of Edinburgh in the large hall of the North British Station Hotel. The Right Hon. Lord Provost Gibson (with whom was Mrs Gibson) and the Magistrates and Council in their robes of office received their guests from eight to half-past eight o'clock. There was a large attendance. Among others present were Lord and Lady Haddo, Sir Archibald Campbell, Bart., of Succoth; the Very Rev. Dr Marshall, Moderator of the Church of Scotland; the Rev. Dr Laws, Moderator of the United Free Church; Professor Dr von Kirchenheim, Heidelberg; M. H. Daulte, member of the Grand Council, Canton de Vaud; the Rev. Leon Bost, Pyrenées, France; Pasteur Leonard Hoyois, Belgium; Bishop Robberds, Primus of the Scottish Episcopal Church; Mr Charles E. Price, M.P., Mr J. Gulland, M.P.; Dean Rorison, Perth; the Rev. Professor W. P. Paterson, the Rev Professor James A. Paterson, the Rev. Professor M'Ewen, Sir Colin Macrae, Horatio R. Macrae, Mr J. E. Dovey, C.A., Edinburgh; the Rev. R. Mackenzie, Alloa; the Rev. Dr Beatt, Aberdeen; the Rev. Dr Salmond, Edinburgh; the Rev. R. Small, North Berwick; M. le Pasteur Stockmeyer, Basle; Mr James Pringle, C.A., Edinburgh; the Rev. Professor Orr, Glasgow; Canon

H. Bickersteth Ottley, London; the Rev. A. Phimister, Moderator of the English Presbyterian Church; the Rev. J. A. M'Callum, Philadelphia; the Rev. George Smart, Dundee; Mr J. Woodford Causer, Secretary, Central Sunday Closing Association; Mr W. Grant, ex-Master of the Merchant Company; Mr W. J. Oldgrieve, H.M. Architect for Scotland; Mr W. H. Gray, Congress Secretary, etc.

Welcome by the Lord Provost.

Lord Provost Gibson, on behalf of the Corporation of Edinburgh, extended a very cordial welcome to the delegates. The Corporation, he said, very willingly agreed to give official recognition to the members of this Congress. They all recognised the importance which attached to the observance of the Lord's Day all the world over. He was sure he was speaking on behalf of his colleagues when he said that they were all pleased that Edinburgh had been selected as the meeting-place of the Congress this year. He looked forward with much interest to the meetings of the next two days to see what the prominent men they had secured to speak on this question would say upon it. He knew this, that as busy men they required to have a day of rest. He often wondered why it was that people seemed to desire to have what they called amusement on the Lord's Day. Certainly, in his view, amusement on the Lord's day was unnecessary and superfluous.

The Object of the Congress.

The Rev. George Smart, Dundee, said he had

been asked, in the absence of the joint-convener of the Executive Committee, Sir Mark J. Stewart, to say a few words. This Congress was promoted by the Established Church, the United Free Church, the Free Church, the Episcopal Church, the Congregational Church, the Baptist Church, and the Methodist Church—all of Scotland. With these churches were associated other churches, the Lord's Day Alliance of Scotland, and kindred societies within and without the United Kingdom, to the number of sixty-eight. They had present with them representatives of England, Ireland, Canada, United States, Australia, France, Germany, Switzerland, Belgium, Holland and Italy. They had also delegates from the Presbyteries of the Churches of Scotland, covering the whole mainland and embracing the Hebrides and Orkney, numbering over two hundred. The Established and Nonconformist Churches of England were also represented, the English Presbyterian Church honouring them with the presence of her Moderator. The object of the Congress was to conserve to the people the benefits of the Lord's Day, on the ground of Christian obligation and social and public welfare. They hoped to gain that object by directing public attention, through the meetings of the Congress, to the vital questions bound up with the continued observance of the Lord's Day—vital to the nation and to the people—and through their delegates quickening and creating interest in these vital questions on their return home to all parts of the

country. It was a great comfort and stimulus to the Executive of the Congress to have the assurance of the sympathy and support of the Chief Magistrate of the metropolis of Scotland and his colleagues in office in this work. That the Lord Provost of Edinburgh should so publicly identify himself with this Congress and give the delegates this magnificent reception had not only given the Congress a most auspicious beginning, but invested it with his own great influence, thus the better equipping it for the accomplishment of far-reaching good. Of course, the Churches in Scotland had their differences. One of the greatest of these was as to the sphere and power of the civil magistrate, but they were all agreed that the Lord Provost was in his right place that night and doing the right work.

Rev. Professor M'Ewen, D.D., Edinburgh, said,—My Lord Provost, I have been asked by the Committee to express their thanks for your hospitality so kindly and graciously tendered. We value it both on its own account and as a recognition of the public importance and interest of our business. The observance of the Lord's Day concerns the whole community, not only in its social but in its commercial and industrial activities, and it encourages us at the outset of our meetings to have this friendly assurance of the interest of the City authorities. It will also, I believe, lead us to keep the public aspects of the topic steadily in view.

My Lord Provost, this is not a denominational gathering. Of the churches represented here not one is entitled or disposed to claim a monopoly in this matter. If there are differences of opinion they are between individuals, not between churches. We rest, on the one hand, upon the simple but profound saying of our Master, "The Sabbath is made for man," and on the other hand, upon that reverence for the day on which He rose from the dead and ascended to heaven, which has made the observance of the Lord's Day part of the Christian religion. There have been times when Sabbath observance questions gave occasion to Christian contentions, such as the period when, in England, Anglicans and Puritans were at variance. Those times are happily past. There has been such approximation that we are practically at one both in our ideals of Lord's Day observance and in our desire that those ideals should be more clearly realised. This Congress is not in any sense sectarian, and your Lordship will not on that ground have cause to regret the countenance you have given to our meetings.

I have also been asked by the Committee to say a word of welcome to the delegates. This is an international meeting, and it is an advantage to have the presence of so many distinguished delegates from various lands. Between different countries, as between different churches, there has recently been approximation in this matter. Paris and London on the Lord's Day differ little from one another, and less than formerly from Edinburgh. If the Boule-

vards and Regent Street are as quiet now as our own George Street by day, our Princes Street on a Sunday evening is almost as busy as the Strand or the Tuileries, so that we can fairly hope to understand one another and to reach a measure of agreement.

In welcoming you to Edinburgh I may say that here we have passed through a great change. For about two hundred years Scotland was rigidly Sabbatarian. If you had come to Edinburgh, say in 1650, you would have found the Provost and Town Council, on Sabbath afternoon, patrolling the streets in order to lay hands, for summary jurisdiction, on persons who had absented themselves from church. Without going so far back, it is less than a hundred years since the poet Shelley's famous visit to Edinburgh, when, according to his own account, he was almost imprisoned for laughing on the streets on a Sabbath morning. All that is changed, and even the milder Sabbatarianism, which prevailed forty years ago, when Norman Macleod was severely censured for his defence of working-men walking in the country with their families on the Sabbath day, has practically disappeared. The change was inevitable. Yet it has not been wholly a gain. If we have reached a clearer sense that the Lord's Day ought to be cheerful and bright, the religious aspects of it have fallen too much into the background, and there is a consequent danger not only for Church life, which depends so largely upon public worship, but for the Lord's Day as a gracious and blessed institution. No doubt a weekly holiday may be claimed

upon social and commercial grounds, as it is being claimed at present in many continental lands, but we believe that without a religious sanction that claim will not be effective. Without touching upon debatable ground I may say that with us chief offenders are to be found in the prosperous and leisurely classes, and chief sufferers among those in humble positions who are unable to assert their own claims. It will also be agreed that Christian people are often thoughtless and selfish in this matter, and that the Christian conscience needs to be quickened as well as guided. It will be a real gain if we come to understand more clearly, through the discussions of this week, why we keep the Lord's Day and how we ought to keep it—as churches, communities and individuals.

One suggestion I venture to make: the subject is one upon which there is need for tolerance. Our programme includes topics upon which opinions vary, and violence or dogmatism would deprive our deliberations of weight, and indeed would injure the noble cause we have in hand. It is a noble cause. The Sabbath, the divine Sabbath, like every great institution, has at its root a necessity of human nature which led Mr Gladstone to call it " a necessity of spiritual and Christian life," as his great political rival, Lord Beaconsfield, called it, " the most divine of divine institutions, the cornerstone of our liberties." The revelation by which God has met that need is a gracious and fatherly one, and those great events which for us Christians have turned the Sabbath

into the Lord's Day speak to us continually of His tender mercy. In seeking to guard its benefits we are not only trying to lighten the burden of common life but are helping our fellow-men to escape from the material and mechanical pressure of their daily work into a region of liberty and peace where they may find God.

Mons. H. DAULTE, Lausanne, Switzerland, in the name of the foreign delegates, tendered to the Lord Provost, Magistrates and Council, and to the population of Edinburgh, their thanks for this kind hospitality. They had come from all parts of Europe, and they hoped to learn much from them in Scotland. The International Federation of the Lord's Day at Geneva, had received from the first great support from Edinburgh and from the people of Scotland; and he hoped every other country would follow that good example. He was here last Sabbath, and he was very pleased with all that he saw. It was to him a great sight to see the manner in which they kept Sunday in Edinburgh. He wished it were the same all over the Continent. He wished also that they had Magistrates, as they had in Scotland, who were on the side of this great cause. If their statesmen and their Magistrates would take in hand the great cause of the Lord's Day Rest great progress would be made, and that would be good for all mankind.

II

THE PHYSICAL NECESSITY FOR THE LORD'S DAY.

(Wednesday Forenoon, 7th October, in the Hall of Scottish National Exhibition.)

CHARLES E. PRICE, Esq., M.P., Edinburgh, in the Chair.

THE Very Rev. ROBERT LAWS, M.D., D.D., Livingstonia, Central Africa, Moderator of the United Free Church of Scotland, offered prayer.

The CHAIRMAN said he was greatly honoured at having been asked to preside at the first of the conferences which were to take place that week, and he could only hope that all who had come, whether from far or near, would greatly enjoy their visit to Edinburgh. Their gathering was primarily a movement supported by and having its inspiration from Christian people. He thought it was as well he should state that at the outset. Whilst, however, that was the case they must recognise that if they were to carry out any practical work so far as Parliament was concerned they must appeal to people on wider grounds, namely, for

physical reasons as well as for spiritual. It was exactly the same way in the temperance movement. They thought there was physical need for a day of rest, yet the desire for it was undoubtedly upon Christian ground. There was no doubt there was a great deal of unnecessary Sunday labour in the country. When he had the privilege of introducing the Bill into Parliament, called the Weekly Rest-day Bill,* he had received a large number of letters showing the need there was for such a Bill. The great amount of Sunday work carried on in this country would surprise a great many people. He thought it was time that we in this country realised the facts, because we had unfortunately been going backwards whilst Continental nations had been coming forward. On the Continent they had realised what a day of rest had been to us in the past, and only those who had travelled abroad knew how much we in this country were looked up to by other nations in this matter. The Bill had been accepted by a large number of Trade Unionists. Sixty-five Trade Unions had petitioned in favour of it, and so far as the better working classes were concerned they entirely supported the movement. Of course the supporters of the Bill would have working against them many even of the working classes, because it was a matter of great regret that there were plenty quite willing to work on Sunday so long as they got double pay for it. On the other hand, officials of Trade Unions were

* *See* pp. 71, 261.

wholly against labour on Sunday. They valued the support of these Trade Union officials very greatly indeed.

Welcome to the Delegates.

The Rev. George Smart, Dundee, joint-convener, with Sir Mark M'Taggart Stewart, of the Executive Committee, welcomed the delegates to the Congress. He said they of the Executive and General Committee greatly desired to call public attention to the many vital questions involved in the proper observance of the Sabbath—civil, social, industrial, moral and religious questions entered into the keeping of the Holy Day. They hoped, through the delegates gathered from all parts, to gain the end they had in view. They were not to judge the Congress by the numerical attendance at its meetings, good as it was, but to bear in mind that the meetings were representative of Scotland and far beyond it. There were over one hundred delegates from the United Free Church of Scotland, about one hundred from the Church of Scotland, a goodly number from the other churches, and they expected these delegates drawn from all parts of Scotland to receive such a quickened interest in this pressing question as to quicken others, on returning to their respective localities, with regard to it. In this way they anticipated from the Congress a lasting and far-reaching good. And while heartily welcoming all delegates he might be allowed to extend a special welcome to the delegates from other countries and from our own

colonies. We shall receive from them much valuable information with regard to the Sabbath in their respective countries, and they shall receive from us the latest phases of this great question in our country, and so our meeting shall be mutually helpful. He only required to add that it was not by might nor by power, but by the blessing of God in answer to prayer, any good could be accomplished. He hoped therefore that they would all remember the Congress in their prayers, and through God's blessing and their efforts a lasting good would be the outcome of the Congress in this and other lands. In the name of the Congress he welcomed all the delegates from presbyteries, assemblies, and specially from parts far beyond Scotland.

The Physical Necessity of Lord's Day Rest.

Mr T. Bowick, London, Member of the Executive of the National Hygienic League.

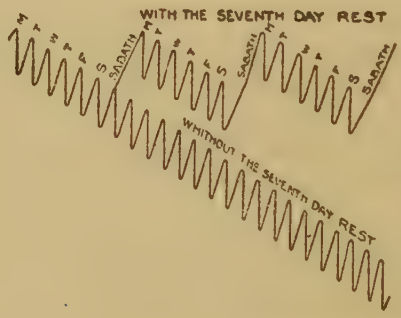
It may be to the convenience of the Congress if we consider this subject in three aspects—The Scientific —The Practical—and The Suggestive.

I.

A Master of Medicine of this City—Professor James Miller, Surgeon-in-Ordinary to Queen Victoria —made this subject all his own more than half a

century ago. He demonstrated, with acknowledged scientific accuracy, the existence of perfect harmony betwixt the Laws of Nature and Revelation in respect to the physical man. He proved, in his work on the subject, which has gone through several editions, that "in keeping of them there is great reward," seeing that both come from the same Divine Source. In other words, THAT WHAT IS PHYSICALLY WRONG CAN NEVER BE MORALLY RIGHT.

Nor have we got much farther since. Exhaustive sphygmographic observations—especially those of Dr Carl Haegel, Professor of Surgery in the University of Basel (Suisse), quoted also at the St Louis Congress —make this clear. The work of each day lowers the heart-power; the rest of the following night partially



restores it, but not wholly. It gets lower till Saturday night; while the rest of Sunday, I do not mean idleness, but a right use of the day, apart from ordinary avocations, and of two nights brings it back to the normal condition. But if a hard worker,

whether of body or brain, has a seven-day working week his vital force continues to diminish, and in this strenuous age becomes finally exhausted much before its time. Hence Sunday is the great Physical Recuperator, the winding-up day of the entire man. A seven-days' working week would soon be physically destructive of the race. Infinite wisdom made man a six-day machine, and any attempt to defeat Nature's laws—whether under the guise of business or pleasure —ends in disaster.

The Sabbath was divinely instituted for man, and the Gospel, properly interpreted, is as beneficial to his physical as to his spiritual nature. Revelation, reason, science, all agree in this: that Biological Law has its precepts writ as clearly as the Commandments of Sinai. A six-day worker, who spends his Sunday rationally, finds himself refreshed in body, sober in mind, and cheerful in heart to commence his Monday's work; while he who spends it in exhausting pleasures, or who is compelled to toil on Sunday, soon becomes jaded and unhinged, and his Monday's labour is of less value through his not having shared in the Day of Rest.

"For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin."

Therefore the friends of the National Hygienic League—whose President is Admiral Lord Charles Beresford—are glad that this Congress opens on the solid bedrock of Physical Science, though its special

attention will be given to the higher objects—the moral spending of the day. One of our earliest Vice-Presidents—the late Sir William Broadbent, M.D., Physician to the King—has shown, in his standard work on "The Heart," that that organ at once suffers when Nature's laws are invaded. Each of the heart's 70 pulsations a minute—I speak of those in the prime of life—gives an estimated force of 50 lbs., or the equivalent of over 5,000,000 lbs. every twenty-four hours. Anything that adds to this load, by ignoring "The Physical Necessity of Lord's Day Rest," but abridges man's existence at the other end. Professor Massey, an American Surgeon, goes so far as to assert, from lengthened observation, that "Under due observance of the Sabbath, life would, on the average, be prolonged more than one-seventh of its whole period: that is, more than seven years in fifty." Is there not a point here for the able men who guide your great Life Insurance Institutions of this City?

Some of you will recall that (for a specific and collateral object) six hundred and forty-one medical men of London sent a petition to Parliament, in which these words occur:

"Your petitioners, from their acquaintance with the labouring classes, and with the laws which regulate the human economy, are convinced that a seventh day of rest, instituted by God, and coeval with the existence of man, is essential to the bodily health and mental vigour of men in every station of life."

Let me say right here that I like these last words greatly, for ministers of religion and Christian workers are, from the very intensity of the life that falls to them, but too often offenders in respect to a Weekly Rest-day. Whoever has to serve on the Lord's Day should have equivalent rest on the day before or after, despite the claims of Society or of public life. Nature is no respecter of persons, and in her domain there is no forgiveness of injuries. Wise, that church at Brooklyn, which presented a farm on the Catskills to its great preacher and orator (to which he migrated every Monday morning), and wise was Beecher when he found out " that the great use of a farm was to lie down on it." Sir James Crichton-Browne puts it that " Though we cannot add to the vital impulse with which each individual enters life, we can see that it has fair play, and prevent it from being prematurely exhausted."

The Sabbath Alliance of Scotland laid it down in its Constitution, some fifty years since, that " The proportion of one day in seven for rest from daily toil, and for the cultivation of the religious life, approves itself as a priceless blessing of the highest economic value in all lands in which a Sabbath has been maintained as God's gift and man's heritage.

Even in respect to amusements and recreation, have we not Dr Grace—the maker of centuries in the cricket field—assuring us that to the batsman, for a clear eye and vigorous hand, the rest of Sabbath is essential? While Tom Morris, of St Andrews

Links' fame, gave the manly reply to a Southron who wanted to play on Sunday, that "If ye dinna want a rest on the Sunday, the green does!"

The great Prophet was scientifically right when—before laying down the pen—he wrote:—"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, then . . . [let me paraphrase it into modern language], then, Britain, thy progress as a leader of nations shall increase, for them that honour Me I will honour."

II.

But the topic assigned to me by this important gathering of earnest men and women from many lands is practical, or it is nothing; and the question arises: How many people in the United Kingdom would be helped by the League's Weekly Rest-Day Bill? This Bill, which is under the care of our Chairman of the morning, Mr Price, Member for Central Edinburgh, has three times had a first reading in the House of Commons; while the League was fortunate enough to obtain, under the care of Viscount Hill, and by facilities from Government, a Second Reading Debate in the House of Lords in June last. I now submit an estimate of *some* of the classes which are among those specially employed on Sunday, and am indebted to Archdeacon Sinclair for an estimate in the Amusement Industry. The

other figures are mostly from Government, from Trades Unions, or from the Registrar-General's returns:—

Railwaymen	400,000
Amusement Industry	500,000
Police (excluding Dublin)	60,417
Bakers, Barmen, and Public-house employes, 'Bus and Tram Drivers, Conductors and Stable Attendants, Coastguards, Confectioners, Caddies (Golf Links), Country Postmen, Fire Brigade men, Gardeners (Private), Gas and Alkali Workers, Hotel Porters, Lighthouse Keepers, Mail Cart Drivers, Milkmen, Newspaper Men and Boys, Watchmen, Park Keepers, Coasting Steamship Crews, Street-watering Staffs, Coachmen and Chauffeurs, and a host of others	1,539,583
Sundayless (at least)	2,500,000

I do not here include the large group of men in our oldest and still our leading industry—Agriculture—who have the charge of cattle, horses and sheep. How are they to fare on Sunday? Animals require attention, and some four millions of cows have to be milked. But the Clause of Exemptions is drafted on generous lines, and provides for such cases. Still, the Rev. J. B. Ferry, Vicar of West Barkwith, drew attention, at the Lincoln Diocesan Conference—under the Presidency of his Bishop—to the condition of the shepherds and labourers in his county. He quoted one case in which a man had been employed for twenty-five years, and had never had one day off—not even Sunday—until he broke his leg! He had, indeed, had three days off altogether—once to bury his mother, and again to bury his sister. The Bill

referred to says that these things must cease to be!

> "How still the morning of the hallowed day!
> Mute is the voice of rural labour, hushed
> The ploughboy's whistle and the milkmaid's song."

But you ask for a specific illustration or two in respect to some of the classes that we rob of their Weekly Rest-Day. The Police Force has been the subject of many Acts of Parliament, from 1838 to 1908; yet not one of these has done other than demand continuous work from them. There is now, however, a Select Committee of the House of Commons appointed to inquire and report as to "granting every constable one full day off duty in seven." The Committee was at first limited in its scope to the Metropolis; but the League secured its extension to the entire country, while some of its Executive and supporters are to give evidence during the present month.

"A policeman cannot be a Christian!"

This is a phrase often quoted, but of course untrue of him and of other Sundayless men. There are, relatively, as many thorough Christians in that body, and in the other public services, as among persons in ordinary civil life. It is one of themselves who says: "We desire to gather together with our fellows at least once a week in public service of our religion; but we find such gathering impossible."

What says our countryman, the Archbishop of Canterbury, who spoke in the House of Lords debate?

" In my judgment it is absolutely right that arrangements should be made whereby those who are employed in the public service of the nation should have one day's rest in seven."

Yet the Chief Commissioner of Police, in his evidence before the Committee, admitted that " There are hundreds of London policemen who are never off duty for a single day in the year." He also stated that their average of sickness—entire off-duty sickness, and that among a body of picked lives—was not less than ten days yearly. Does not this prove, as far as the Force is concerned, your wisdom in considering the Physical Necessity of Lord's Day Rest? In our summer holiday, on the Kent coast, I found that rural constables there might have one day off in six weeks, by direct application, but that it was just a chance whether it were a Sunday or not. On the other hand, we have the experience of the Borough of Reading as to the great improvement in their Force since they obeyed Nature's law. Less sickness, a better style of recruits, at under ¼d. in the £ additional to the ratepayers, all of whom express satisfaction with the arrangement. Says Capt. Henderson, the Chief Constable, a gallant Aberdonian, " They wanted the best-educated and best-behaved men, yet they would make him go without his one day's rest in seven."

You will not be surprised when I state, of my own knowledge and inquiries, that all our constables are looking earnestly to Christian men and women to

remedy the present conditions of practical heathendom to which they are linked. They, and other Sundayless people, are assured of support in many quarters. A Scottish gentleman, in Leicester, writes me: "The Socialists are for it to a man," and we have directly canvassed over sixty separate Trades Unions, who all vote for it. A Stirlingshire sergeant even breaks into a song, and sends a contribution, of which I can but give the first and last stanzas:—

"Come join thegither, true-hearted brithers,
Come, gather, an' fear nae ill,
Fecht a' yer micht, we'll hae oor richt,
The Weekly Rest-Day Bill.

. . . . . .

Then sing fu' braw, we'll ding them a',
Let rousin' cheers be given;
Parliament's agreed, we're guaranteed
A full Day's Rest in seven!"

Nor are the 400,000 railwaymen whom we employ on the Sabbath to be lightly passed over. Theirs is essentially a hazardous occupation, demanding that clearness of brain, that alertness and vigour of body which the Sabbath rest alone physically brings. Every twenty hours there is one fatal accident among their ranks. Every one hour and thirty-five minutes —I quote in each case from the Government Returns for 1907—there is a non-fatal (yet disabling) accident to one of them. The continuous strain on drivers, with insufficient recuperative rest, might well cause drowsiness on the footplate (said the Government Inspector), and render unconscious travellers the subjects of a terrible Shrewsbury accident at any

time. Some of us remember the wave of feeling which went over Scotland in 1841 when the sainted M'Cheyne sent his scathing indictment letter to the Directors of the Edinburgh and Glasgow Railway, on their proposal to run Sunday trains. Further, in his "I LOVE THE LORD'S DAY," he said: "Cursed is that gain, cursed is that recreation, and cursed is that health which is gained by encroachments on this sacred day." And he would have had a word to say now to his fellow-citizens, who voted to keep the cars whirling on Sunday from Lochee on the west to Monifieth on the east.

With a seer's vision he could have looked down the generations and seen what 3000 shareholders—representing over £6,000,000 of capital—had to say at the Midland Company's meeting at Derby in August last. A company, mind you, whose Sabbathless guards stated at Peterborough the other day that many of them were worked eight days a week; men with exhausted vitality, who should be at their best in mind and body, seeing that to them our lives are entrusted when travelling.

"We object"—said the shareholders by their spokesman—"to this class of Sunday labour on principle, and we also object to it because we are losing money by it. The vast quantities of coal and other heavy goods that are being passed over the lines on Sundays could equally well be carried on week-days, without any loss to the traffic or receipts; and as week-day labour is much cheaper than Sunday labour, the working expenses would be

lessened, and the net balance available for dividend would be increased. We question the possibility of good dividends so long as so much of the Company's work is performed on Sundays, for all that is earned on Sundays (no matter how large the amount may be) is wiped out by the heavy expenses, and we receive no benefit by it." The Swiss Railways have improved financially since ceasing to carry goods on Sunday, while in Belgium the accidents happening to railwaymen have decreased 54 per cent. since ceasing to carry other than perishable articles on that day.

The International Congress did able service when (at its Brussels gathering) it promulgated a pledge—a pledge which has been loyally sustained—to this effect:—

Je déclare, avec l'aide de Dieu, vouloir m'abstenir le Dimanche de tout voyage, sauf cas d'urgence, et me faire un devoir de répandre ce principe.

May I also speak of another of our noted Sabbath desecrators—the London General Omnibus Company —that finds it pay to give their 17,000 horses a rest-day, but never allows such a boon to its men, who work 14½ to 17 hours seven days a week? Yet Mr C. Clendon, a shareholder, had to complain that he bought at £212, while the quotation is now only £34. By an ingenious arrangement of paying their staff daily, they keep the men entirely under foot, independent of any length of service, and thus fit in the Sunday as an almost unvarying working day.

But the Company has fallen on evil times, as so that experience would lead you to add to Professor Miller's words, with which we opened, "What is physically wrong can never be morally right," and say that "What is morally wrong can never be financially right, in the long run."

We may quote the late Sir Wilfrid Lawson:—

> "He digged a pit, he digged it deep,
> He digged it for his brother;
> At length himself he fell therein,
> The pit he dug for tother."

It is a good sign that ladies show a widespread interest in, and sympathy with, this subject. In each of the ten or twelve European countries that have passed some kind of Sabbath-Day legislation woman has taken a full part. Her intuitions are quicker than men's, and I augur good from her association with the work. In all that pertains to purity of heart and home she is ever foremost.

We can all do something in this work. If we turn even to those that are afloat, Admiral Lord Charles Beresford has made the Channel Fleet as nearly non-professional on the Sunday as possible, without sacrificing efficiency, while there has been a great strengthening of the moral tone and the physical fitness of his crews, and an increased number of candidates for the service. No "functions," and no inspections on that day, and not any vessel in port ordered to leave or sail, unless in case of urgent necessity.

III.

Although this Congress does not seek to make men religious by Act of Parliament it is certainly anxious to make it easy to do right—to remove one stumbling-block from the physical side, that prevents so many from making the best of both worlds. Nor is this a question of to-day. There are still thirty-five Acts in force that have to do with the Sabbath—which our lawyer friends call *Dies non juridicus*—in one or more of its aspects. Some of them, for all the good they do, might well be deleted. The oft-quoted enactment of Charles II. is practically a dead letter, being put in force now only (and that for 345 times) in the case of a man I have seen—Mr Jacob Popp, tobacconist, of High Wycombe! You are in good company in being conservative of this God-given birthright of every human being.

The highest subjects of the State—our Prime Ministers—have spoken with extreme clearness. Said Sir Robert Peel:—"I never knew a man to escape failure, in either body or mind, who worked seven days in the week." Said the Right Hon. W. E. Gladstone:—"I owe my health and vigour, through a long and busy life, to the Sabbath Day, with its blessed surcease of toil." Said Lord Beaconsfield:—"Of all Divine institutions, I maintain the most Divine is that which secures a Day of Rest for man." Said the Right Hon. A. J. Balfour:—"The State is the trustee in respect to the Sunday of one of its most valuable civic assets." Said the Right

Hon. Sir Henry Campbell-Bannerman:—"I earnestly hope that the efforts to preserve the sacredness of the Weekly Day of Rest may be successful."

Each of these men of power and leading would have endorsed the Resolution passed at a former International Congress on the Lord's Day. After a three days' debate (in which representative employers and workmen from every civilised country took part), this was agreed to:—That "The Day of Rest should be regarded as a civil institution, to be upheld by moral and legal considerations, on the ground that its observance will be beneficial to the individual, the family, and the State." We complain of lack of employment, yet 15 per cent. more labour would be needed in many callings by the adoption of the Weekly Rest Day, a fact which the Statesman will no doubt think of. Canada, France, Belgium, Italy have all passed measures in this direction, and with respect to the last-named country, another Vice-President, Signor Ernesto Nathan, Mayor of Rome, an Englishman by birth, has done us great service by way of official information. Rome is now as quiet as London on Sunday, and in many provincial towns the event was celebrated by joyful demonstrations and torchlight processions. It is not your wish that we should continue to be in the rear of other lands. Happily this is a non-sectarian and non-political measure. In France, the Cercle Catholique and the Société Protestante worked together for many years to secure the inestimable boon of a comparatively workless Weekly Rest-day—and

that day, with few exceptions, the Christian Sabbath. Of course, they find attempts to evade its proper working, and it will be the same here. It is ever the case, as said the great Novelist, whose statue we all look at in Princes Street—"Give to the world one-half of Sunday and you will find that religion has no strong hold of the other."

At the battle of Tel-el-Kebir, in 1882, our men had a night march across the desert from the Canal. No lights were allowed, but the direction was accurately maintained by a young navigating sub-lieutenant of one of the Queen's ships. Among the first to fall in the onset on Arabi's lines, in the grey dawn of morning, he was carried to an improvised tent in the rear. When General Wolseley went to see him, he had only strength left to look up and say: "Didn't I guide you straight, general?" That is what we look to you to do—to guide us straight, and, to do it soon, for "the King's business requireth haste." It has been proved in thousands of instances that more physical work is done by six days' labour than by seven, though it were chimerical and futile to forget that it is an absolute necessity that certain labour must be employed on the Sunday if certain trades are to exist. Among the great cotton mills of Lancashire you have to choose between two evils—either to keep the fires going on Sunday, or to put out of work and take the bread out of the mouth of seven hundred workers on the Monday. If the Lord of the Sabbath were here, He would say: "Blessed is the man who keeps the fire going on the

Sunday, for the sake of the seven hundred who have to earn their bread on the Monday." But such firemen should also be duly considered; and his case —and the case of numbers like him—is provided for under the provisions of the proposed Act of the Imperial Parliament. So, although the spiritual work of the Congress is on the higher plane, it is well that you have remembered the physical side of man's nature. This, as far as legislative action goes, is "the line of least resistance." Get that secured and the results will be far-reaching indeed. It will be an epoch-making day for the Empire.

"Do the work that's nearest,
Though it's dull at whiles;
Helping, when you meet them,
Lame dogs over stiles."

Not to burden you with details, I cannot do better than close by reading the "Memorandum" of the Weekly Rest-day Bill:*—

"The object of this Bill is to provide for each person who is working for an employer having the twenty-four hours of Sunday as a rest-day in each week, or, when Sunday labour is necessary, to have one Sunday of twenty-four hours uninterrupted in a fortnight and a rest-day during the intervening period."

We are encouraged, from experience of the feeling of the House of Commons, to believe that this far-reaching Bill will go through Parliament speedily—perhaps with some modifications, which we should be willing to accept, for the purpose of getting more

* *See* pp. 71, 261.

formally a national recognition of the Lord's Day as a civil institution on the Statute Book. The League has three measures at present in the House, and one of them—"The Prevention of Juvenile Smoking"—which Scotland aided greatly, is already assured—a place having been obtained for its enacting clauses in the Government's "Children's Protection Bill." Of the other two, one is before you this morning, and the Congress will give it a powerful and final help through the voice of its Chairman. The remaining measure does not come before us here—"Regulation of Speed of Vehicular Traffic in Populous Places"—(chiefly in the interests of children), but it has the most powerful list of representative backers that has been on any Bill before the House for years. The Empire needs your help; it asks, indeed, that there be many such as the old-time Reformer, who said to the men of Tyre, "If ye do so again I will lay hands on you."

We are gathered as Trustees of Posterity in respect to the Lord's Day, and on your mind is laid the burden of what best to do for those who come after us. You will, like the Samaritan, not pass by on the other side, but will listen to the bitter cry of the Sundayless, and will help them.

Your presence here says that you adopt the words of Macaulay:—"We are not poorer, but richer, because we have, through many ages, rested from our labour one day in seven. That day is not lost. While industry is suspended, while the plough lies in the furrow, while the exchange is silent, while no

smoke ascends from the factory, a process is going on, quite as important to the wealth of nations as any process which is performed on more busy days. Man—the machine of machines—is repairing and winding up, so that he returns to his labours on Monday with clear intellect, with livelier spirits, with renewed corporeal vigour."

But our opponents—" the liberty-of-the-subject " men, whom we entirely respect—tell us that the State has no right to forbid sins against God. We claim that the State must protect the citizen and itself; must put down anything that strikes at the nation's heart; and must legislate in that way that shall ensure public good as against any supposed private right. It must give the greatest good to the greatest number.

This is what the Congress—in beginning its gathering with a consideration of the physical side of the Lord's Day question—means to do.

" Have you had a kindness shown ?
Pass it on !
It was not meant for you alone,
Pass it on !
Let it travel down the years,
Let it wipe another's tears,
Until in Heaven the deed appears,
Pass it on ! "

Herr STOCKMEYER, Basle, Switzerland, Delegate for Fedération Internationale pour l'Observation du Dimanche, said,—

First of all a few words of hearty thanks for having invited me to your meetings as a re-

presentative of German Switzerland. My thanks also to the speakers before me for mentioning so honourably our D. Daegler. I shall tell him of this, and I am sure he will be very pleased. In spite of his old age he comes regularly to our meetings.

We foreign friends of the Lord's Day are deeply indebted to Great Britain. Here is the classical country for work, here also is the classical soil for Sunday rest, for general clear-sightedness in treating the Sunday question. I will tell you a little about what we Swiss are doing for the Sunday. In all we do we look upon your nation full of admiration. We quote your Lord Shaftesbury and his saying: "The real savings-bank of humanity is not money earned on Sunday, but Sunday rest." We point out to our poor brethren without a Sunday Gladstone, whom Sunday rest kept youthful and strong, so that in the eightieth year of his life he still used the axe and cut down oaks in his park. We do not have your Sunday; perhaps we could not endure it carried out so strenuously. But we have learnt much from you, and are still willing to learn more.

Much has been done in the nearly fifty years since the foundation of our Sunday unions. We have a Swiss law in regard to factories, which guarantees to the nearly 400,000 working people of Switzerland not only Sunday rest but even some free time on Saturday, from five o'clock in the evening. For this also we are beginning to learn from Great Britain, that the necessary condition for a free Sunday is the

free Saturday afternoon. Our railway and post employés get a minimum of fifty-two holidays a year, of which seventeen have to be Sundays. Luggage trains on Sundays have been abolished. Then one canton after another is passing Sunday laws for the protection of people who are in humble and dependent situations. Perhaps you know that with us most laws have to be submitted to public vote. Each Swiss has to put his " Yes " or " No " into the ballot-box. In those cases we often have to fight against want of judgment and selfishness. But the sound and practical mind of the Swiss is triumphing. We see in our committees Protestants and Roman Catholics working unanimously together, and Socialists supporting us. We are trying to wake up the public conscience and to enlighten public opinion by speaking and writing articles, by petitions to the Government, by public meetings and by giving out special papers. We have two newspapers, *L'Ami du Dimanche* and *Der Schweizer Sonntagsfreund*. The latter publishes 30,000 copies of each issue.

But we know that in fighting for Sunday rest we perform only one side of our task. A day of rest only is not a Sunday. A day of rest is an empty vessel, it depends upon what it is filled with. The precious vessel, if its contents are pernicious, may become the intoxicating cup from which our nation drinks death. And that this is unfortunately the case with the Sunday, is proved by the statistics of crimes on Sunday, and by the profanation of Sunday through intemperate drinking. A history of Sunday

written from the point of view of a judge would be a story of unspeakable woe and misery. Dear friends, that is not the Sunday as our poets describe it, not the beautiful youth with a bunch of flowers on his hat and with clear, kind eyes, who greets us in friendly fashion. No, that is a pale spectre with hollow eyes and a host of wicked spirits following him. We must procure noble Sunday pleasures for our people, joys which are not fleeting and noisy like their work of every day, nor vulgar and poisonous, as is often the case with their amusements in public-houses, but joys which are of that bright and quiet kind which really refreshes. We must give our Sunday a soul. That is our task. However difficult its solution may be this is a problem which we cannot ignore.

One calls Switzerland the "Sunday-room" among the countries. We get every year numerous visits from foreigners, who come to us for rest and refreshment. Perhaps some of you have been on the top of one of our mountains, with the wonders of the Alpine world, the mountain-giants, gilded by the sunbeams around you. Such are our true Sundays. They rise from the mist of everyday life illuminated by the rays of the eternal sun.

I close with a reminiscence from John Knox, who has become particularly familiar to us because of his residence of several years at Geneva. Mary of Guise said about Knox: "I fear his prayers more than four armies of 10,000 men." And at his grave the Earl of Morton spoke these words: "There lies one

who never feared the face of man." That is how we also will act: fight for the Sunday without fear of man, and win the necessary strength through prayer.

The Rev. J. A. M'Callum, Philadelphia, U.S.A., said the Congress was enhanced by the noble and historic place of meeting. There was no city in which they could drink in more inspiring associations than Edinburgh. They felt the significance of the place. The whole world had felt the effects of the truth taught in the city's halls of learning and proclaimed from its pulpits. It was fitting that such a Congress should be held in Scotland, the modern citadel of the Sabbath. In America they recognised that Scotland was one of the great spiritual nerve centres of the world from whose good impulses they were constantly drawing much that was abiding in their life in every sphere. The Scots immigrant played a part in American life far larger than his numerical position would suggest. Take the Scottish preachers out of the American church and an aching gap would be opened. Why was it that the spiritual boundaries of Scotland were imperial in their reach while her physical boundaries were so narrow that America could hide them away almost in one corner of many of her States? The reason lay in the spiritual forces which were manifested in Scotland, and in the high place that Scotland had given to the Sabbath. The indebtedness of America and the world to Scotland was due to the latter's high regard for the Lord's Day. He desired to give expression to the conviction, which was born of

years of experience of other conditions, that the moment Scotland allowed the corroding lust of greed for gain to break the quiet and mar the beauty of her holy Sabbath her religion would be emasculated and her spiritual pre-eminence shattered for ever. Let them guard the sanctity of the Holy Day for their own sakes and also for the sakes of other nations, because salvation was world-wide in its reach and social in its contents.

Open Conference.

Mr A. H. Stephen, Dundee, referred to the Sunday demonstration in London against the Licensing Bill, and remarked upon the selfishness displayed in entailing labour on our railway servants on the Day of Rest. A most emphatic protest ought to be uttered against the use of the Lord's Day for material ends.

Mr A. Linton Logan, Auchtertyre, Balmacara, Ross-shire, said he was old-fashioned enough to believe that the fourth commandment still holds, and that if they evade or break it they must suffer the consequences. Some people tell us that the law of Christian liberty and love has superseded the fourth commandment. He doubted not that was true from one point of view. He didn't suppose any of them were deterred from appropriating that which belonged to another from fear of being sent to prison, but because they believed it hurtful to themselves and to their neighbour. At the same time, did any one of them fall so low as to take that

which did not belong to them they would very soon find the officer of the law tapping them on the shoulder and meting out to them deserved punishment. So Christ did not come to destroy the law but to fulfil it, and however much they may claim to be actuated by a higher law, if they transgress the lower they would most certainly have to bear the punishment. He felt strongly on the question of Sunday papers, which did a great deal of harm. He thought it was a great misfortune that they should be circulated throughout the land. Nor did they get much assistance from the daily press on this important matter. A great deal had been said, and rightly said, against Sunday labour, but he thought that indulgence in amusement and pleasure on that day was a great deal worse.

Canon H. Bickersteth Ottley, of the Imperial Sunday Alliance, London, read to the Congress a letter written by Sir Thomas Barlow, physician to the household of His Majesty the King. Sir Thomas wrote:—" From the doctor's side there is very little to be said—it is like preaching to the converted—and the plague of it is that the leisured classes accept the necessity of Sunday rest—and take it—but at the expense of their poorer brethren. These week-end changes mean very often a great increase of labour to servants. Sunday golf means a lot of work to caddies and caretakers. Sunday excursions mean a great increase of labour to the railway servants. and Sunday concerts mean, I believe, the ultimate compulsion of Sunday work upon professional

people. I confess, the crux seems to me to be, not the marshalling of doctors' testimonies as to the need of Sunday rest, but to make leisured people screw up their consciences to the observance of the 'Golden Rule.'"

III.

THE INDUSTRIAL VALUE OF THE LORD'S DAY.

(*First Session of Congress continued.*)

C. E. PRICE, Esq., M.P., in the Chair.

THE DAY AS IT AFFECTS THE WORKERS.

ALEXANDER FINDLAY, Esq., M.P. for N.-E. Lanarkshire, Scotland.

THE Sabbath Day, as we still love to call it in Scotland, is the day that regulates the wear and tear of life, and, according as it takes its place as a day for rest and worship, or, as our title has it, "The Lord's Day" from the Christian standpoint, so is the destiny of the individual and the nation determined. In these days of increasing pressure in every phase of human life, and the encroachments in many ways on this precious heritage, it is well to consider the situation betimes and very specially as it affects our industries and workers. Surely we must be filled with thanksgiving that this one day in seven was of Divine appointment and so *fixed* the

day of rest. Otherwise it is inconceivable how such an all-important matter could have been arranged. When we consider it from the spiritual side and its bearing on the higher ideals of life, we do feel that the Lord's Day is from every point of view an incalculable blessing, and that no effort can be too great to maintain the sanctity and purpose of this blessed day.

> "Blest day of God, most calm, most bright,
> The first and best of days;
> The labourer's rest, the saint's delight,
> A day of joy and praise."

We will consider our subject from three points.

I.—Its Value in Regard to the Quantity and Quality of the Work.

It may be interesting to mention that a few years ago the question of Sunday labour in connection with our steelworks and other industries in Lanarkshire was inquired into by one of our Church Courts, as some alarm was being felt at the large amount of labour and the number of men engaged in it on the Lord's Day. It was found that by proper arrangements a great deal of the work could be done without encroaching on the Sabbath Day, and employers were very willing to assist in every way to minimise Sunday labour. Considerable improvement resulted from that inquiry. It was also found that the greater part of the men were against Sunday labour, although

others were known to neglect their work through the week that it might be necessary to work overtime on Sunday, for the sake of the extra wages earned.

We have observed, in certain contracts, where Sunday labour was insisted on, that the work produced was expensive and the quality not up to the mark, and that the men who are engaged working on the Sunday were liable to lie off in the earlier part of the week, and so nullify any progress that had been made.

Many examples might be given to show that attempts at continuous working were not beneficial but detrimental to the best interest of those engaged, whether as employer or workman. We knew an instance of a large contractor who made up estimates and correspondence on the Sundays, with whom we remonstrated as sure to lead to disaster, physically and otherwise; and, though apparently a strong man, the tear and wear soon became too much for him, with the result that an illness, which in ordinary circumstances he might have overcome, carried him off, and the business was found to be hopelessly insolvent.

We read of a case of a flour-mill which worked seven days in the week. In making a change of superintendents it was ordered that the works should be closed at eleven on Saturday night, not to be started again till one o'clock on Monday morning. The same men during the year ground many thousands of bushels more than had ever been ground in a single year in that establishment; and the men,

having time for rest and Sabbath duties, were more healthy, punctual and diligent.

In the evidence before a committee in the House of Commons it was testified by medical men that the workman who labours only six days in the week will be more healthy, and, other things being equal, will live longer than those who labour seven days, and will do more work and do it in a better manner; and this can be corroborated from evidence taken from all over the world.

II.—Its Value for the Character, Well-being and Happiness of the Worker.

There can be no doubt that one of the most serious perils just now to the moral life of our country is the feverish haste in connection with the secular businesses, which often encroach on the Lord's Day. The late Dr Dale of Birmingham said, "Apart altogether from the higher relationships of man it is for the interest of the nation that tradesmen, manufacturers and merchants should find the doors of their shops, their works, and their counting-houses locked and barred against them during one day in seven, and that for twenty-four hours they should be emancipated, by a compulsory law, from the bondage which they love too well, and should be compelled to spend their time with their children and friends." The late Earl Shaftesbury said, "The Lord's Day is one of the greatest boons ever given by God to man. It is absolutely necessary for his physical

health, and necessary to enable him to bear the wear and tear of six days' work. In these times of pressure and hurry it is only through the institution and observance of the Sabbath that the mass of the population can enter into the full enjoyment of that great and blessed gift of God to man, domestic life."

It is in the home where the value of the Lord's Day well spent produces the best results, and there the energies of the mind, as well as the power of the body, are freshened up, and the pleasant intercourse then enjoyed with the members of the home, and, still more, the self-respect that is promoted by attendance at the House of Prayer, is incalculable in building up character and promoting the well-being and happiness of all in the home.

In these days when Sabbath observance is being so relaxed and so much of the day given over to pleasure-seeking, nothing can be more important than to set a good example to the young people under our care, and to interest them in those things that make for proper Sabbath observance, and not allow them to wander away by themselves to spend hours of the day as they please, as, in many cases, this only tends to evil. The Sabbath in the home should be a happy day, in which heart and mind are lifted up to higher things, and any self-denial, for this purpose, will have ample reward in the days to come.

It must be apparent that the proper observance of the Lord's Day is the dividing line between ill-doing and well-doing, and the difference is as graphically described in Gal. v., thus, " The works of the flesh

are uncleanness, hatred, wrath, strife, murders, drunkenness, revellings and such like, whereas the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

The report of a committee on Sabbath Observance specially emphasises four points, on which the Church should give forth no uncertain sound, viz.:

1. On the day on which Christ rose from the grave all who desire to honour and serve Him should, if their circumstances permit, unite in the public worship of God.

2. A day of rest from ordinary week-day occupations is physically and spiritually good for every man. In industries, in circumstances in which labour cannot be suspended, every effort should be made by employers that it be minimised.

3. A day that seeks to do honour to God and acknowledge the blessings that have come to the world through Jesus Christ, should be a day of bright cheerfulness and not of austerity and gloom.

4. The divine origin of the day is disregarded and its purpose frustrated when it is used merely for secular amusements and public or other festive entertainments.

III.—Its Value for the Industrial Prosperity of the Nation.

Lord Macaulay has said, "While industry is suspended, while the plough lies in the furrow, while the exchange is silent, while no smoke ascends from

the factory, a process is going on quite as important to the wealth of the nation as any process which is performed on more busy days. Man, the machine of machines, is repairing and winding up, so that he returns to his labours on Monday with clearer intellect, with livelier spirits, with renewed corporeal vigour."

In these days of keen competition the quality of the work and the standing it gives to the industrial prosperity of any nation is of the greatest importance, and it is a matter of profound thankfulness that British goods and British credit stand so high all the world over. The main reason that can be given for this is that the Sabbath is better observed in our land than in many other parts of the world. The Sabbath is one of the factors that re-acts on the value and character of the work and on the well-being and happiness of the worker, in this way giving increased prosperity to the nation. When we look around us and see the deteriorating effect of the way the Sabbath is observed in continental cities and other parts, it does behove us, patriots and lovers of our country, both by precept and example, to maintain the Sabbath as a day apart for rest and worship.

It is now generally conceded that our missionaries, who have gone into the dark places of the earth with the Gospel message, and have brought light and joy and peace where formerly cruelties and darkness existed, have wrought a wondrous change, both from the moral and industrial standpoints, and very specially by introducing the proper observance of the Lord's Day; and, surely, any nation must consider

this work to be of the highest importance for the welfare of the world and the advancement of God's kingdom in it.

The Church has a duty to bear testimony to the obligations under which its members are laid to associate themselves with the ordinances of the sanctuary, and when in their power to give to God, on His appointed day, the public tribute or allegiance that is His due. It greatly fails in one of the primary obligations that devolves upon it, if it has any hesitating voice in regard to this. But it is well, in these times, to remember that many matters that give just cause for regret cannot be remedied by force. It should spare no effort that its labours be an increasing blessing to the land in which there has been given to it so eminent a place. It should seek that the home life of its people be happy and bright. The services in the sanctuary should, in every part, be as attractive and profitable as those entrusted with them can make them; and from the vantage-ground of such work done for God and for the nation it should plead and strive that the blessings of a day, pre-eminently set apart for rest and worship and calm and peaceful meditation, be, to the utmost of its power, maintained.

May we each one have a higher conception of our duty in this matter, so as to be helpful in inducing others to say and feel, " This is the day that the Lord hath made, we will rejoice and be glad in it."

Mr T. W. Moore, Liverpool, Secretary of Imperial

Merchant Service Guild, said,—I am sure we are all much edified by the useful and instructive paper with which Mr Findlay has favoured us. I may say that I have come here in close and sincere sympathy with all those who make the question of Sunday labour and the proper observance of the Sabbath a common cause.

But I am also here to specially plead the cause of seafarers. I am representing a body composed of over 13,000 captains and officers of the British Mercantile Marine, than whom none can know or appreciate more the evils which exist in the Merchant service regarding Sunday labour.

It is not very long ago that, speaking at the Jerusalem Chamber, Westminster Abbey, I characterised this question of Sunday labour in the Merchant Service as a grave national scandal. Further close study and inquiry has convinced me more than ever of the truth of this serious indictment.

I would ask you for one moment to consider the position of seafarers. In connection with shore occupations we hear a great deal of the necessity of reasonable hours of labour, a subject which meets with our very real sympathy. Also the eight hours' day seems to find very general favour.

But the public do not seem to understand that a sailor must work at least twelve hours every day—Saturdays and Sundays included—whilst the officers of our merchant ships must, in the great majority of instances, be on duty fourteen or fifteen hours per diem.

The position is all the worse when we know that these unfortunate men only get an opportunity to take their rest at broken intervals of some three to three and a half hours.

When ships are at sea Sunday labour is, of course, inevitable to a certain extent, as the ships must be got along. Yet even if work is relaxed at sea on the Sabbath it is equivalent to a shop assistant enjoying his spare hours at the back of his own shop, which is certainly not very much of a change. Therefore, I say, who have a greater claim on our sympathy in this matter than these of our brothers who labour on the high seas?

I have not come here to advocate the total suppression of Sunday labour on board ship. Exceptional cases must arise from time to time, and I think that we should always be as reasonable as we can in our demands. What I do most strongly contend, however, is that where men are compelled to work on the Sabbath Day they should be paid for it.

To my mind it is of little use advocating the proper observance of the Sabbath unless we give people the opportunity of observing it properly.

Mr Chairman, Sunday labour in the Mercantile Marine is rampant, not only in ports abroad, but right here amongst us in our own large seaports.

My time is very limited; therefore I can only mention in the briefest way one or two experiences which are common to practically all sailors—more

especially officers. The chief officer of one of the largest liners hailing from the biggest shipping port north of the Border writes to me, and says that Sunday labour on his ships is frequent both in Liverpool and ports abroad.

Another gentleman, a captain of a steamer, says that Sunday labour will never be done away with in the Merchant Service for the reason that shipowners encourage it by paying despatch money, and sometimes extra beyond that. He once told a shipowner that he was brought up to reverence the Sabbath Day, but since he got to be master he dreaded it coming round. That is eight years ago, and he is still of the same opinion.

I have seen a private letter from one of our largest shipping firms to one of their masters. This letter contains the following postscript:—

"You should arrange to scrape ship's bottom on Sunday so as not to interfere with the work on ordinary days, and I hope you have thought of this and got it done."

I can also tell you of another lamentable case which points the moral. Not very long ago a smart young officer belonging to one of our leading lines wrote a very fair and reasonable letter to his directors, pointing out what a strain it was that Sunday labour was invariably carried on on the Sabbath Day. His reception when he got home was that he was requested to tender his resignation on the grounds that he was evidently not satisfied with his employment.

Another gentleman, captain of a steamer, says that Sunday labour is a common occurrence abroad, and particularly so at Manchester, to which port he trades.

I could give you piles of other experiences but have not the time to do so. It is but fair to say that several shipping firms debar Sunday labour on board their ships, and they are worthy of all praise for doing so.

If they can carry on their ships successfully without Sunday labour, surely it is about time that we compelled the great majority of other shipowners to follow their lead.

I am well aware that foreign competition is trotted out in extenuation, but it is all bunkum. Thanks to a return published recently through the efforts of Lord Muskerry we find that foreign maritime nations have for a long time given the matter very serious and practical consideration. France will not allow her sailors to be worked on Sundays, except under the most exceptional conditions. Others who legally safeguard their sailors in a similar way are Germany, Italy, Norway, Sweden, Hungary and Denmark. Canada has a special statute dealing with the case, and other colonies are also in line.

Now it is we who pride ourselves on our pre-eminence as a Christian and God-fearing nation; but the more we look at this question of Sunday labour the more must our feelings of humiliation prevail. Foreign maritime countries have set the example,

whereas it is we ourselves who should have been in the van.

Therefore, we are all proud to associate ourselves with this International Congress on the Lord's Day. It is the means to a certain end, and I can assure you that no class of the community is more keen on our sayings and on our doings than those who labour on the high seas.

It is upon them and the service in which they are engaged that we depend for our existence and for the food which finds its way to our mouths. It is they who have distinguished themselves by countless deeds of bravery and humanity on the high seas, and it is they who, when the paramountcy of our flag has been threatened, have come to the rescue and rendered invaluable assistance to their country. They are able to claim victories both in peace and in war.

Therefore, if only as a small service in token of gratitude to them, I would urge that their rights in this respect of Sunday labour will continue to occupy the powerful attention of this Congress, and command the support of all those—and they are many—who are in sympathy with " they that go down to the sea in ships and do their business in great waters."

Open Conference.

Mr G. Nokes, London, said 95 per cent. of the people of Whitechapel were never found in places of

worship. To-day the condition of affairs in the slums was worse than it was in the days of Lord Shaftesbury. They had Sunday leagues for taking people out of London by the thousands, they had Sunday excursions and clubs, and when the public-houses shut the clubs opened. The sooner they shut up the jolly lot the better. They had in London over five thousand shops open on the Sunday. They had gutter merchants by the score. A few years ago he was glad to see the undertakers of London agreed that there should be no Sunday funerals, and Sunday funerals in the east end of London had been abolished. He had spent twenty-five years working in the slums of London, and 50 per cent. of the people who attended the meetings lived in one-roomed houses. Most of these poor souls were the victims of the sweater. Where was the home? They had got none. The only bright hour they had was to come to some bright, religious service on the Sunday to get a lift up to help them through the week. They were making knickerbocker suits, waistcoat, trousers and jacket, for a penny three farthings the lot. These were the people they were working amongst, and the Working Men's Lord's Day Rest Association had done great work amongst them. He was not one of the pessimistic people in regard to this question. There were bright days coming. Let them put the children right on that question and they were going to win. He trusted that the outcome of the conference would be that they would all go home with fresh enthusiasm for the work.

Ex-Provost M'Lean of Govan most heartily endorsed all that Mr Findlay, M.P., had said as to the unprofitableness of Sabbath labour. He related how, when in command of sailing ships, he used to put his ship under plain sail on Sabbath at sea, so as to reduce the men's work to that of necessity. And yet he made far better passages than other ship-masters who deprived their men of their Sabbath rest. He had also proved, when in command of steamers trading to South American ports, that instead of losing time by keeping the Sabbath in port he had a substantial gain over the Sabbath-breakers, as both his crew and shore gang resumed work on Monday with such renewed vigour as to leave the Sabbath workers behind by the end of the fourth day. The speaker said he had observed throughout an extended period of his life, spent in various parts of the world, many striking illustrations of temporal loss incurred through Sabbath labour. He mentioned how, during the Boer War, the Gordon Highlanders had been marched through Glasgow and embarked on a transport in the Prince's Dock on Sabbath. The steamer sailed that day, but before reaching Greenock the horse fittings were found defective, and the vessel had to be docked, troops landed, and the steamer refitted, thus losing about a whole week. "Whoso is wise will observe those things." The speaker remarked that, in discussing Sabbath questions, they should keep to the term "Sabbath" instead of "Sunday." They were a Sabbath-observing people, and they revered the word

"Sabbath." One question they had to face, Was it consistent for Christian men and women to travel on tramway cars on Sabbath, even if it was to a place of worship? He was expressing no opinion on the matter. It was a question that faced them, and from it they could not turn away.

Ex-Provost BLAKELY, Saltcoats, said those who were shareholders and debenture-holders in limited liability companies had to remember that if the working people employed by these companies were employed on Sabbath the shareholders were responsible. They had got to say to themselves—these nice little dividends of five or ten per cent. bring with them certain responsibilities and it is our clear duty at the first general meeting to ascertain by means of a question whether there is Sunday labour carried on by the company or not, and if it was carried on it was their duty to put a motion that it should cease whether the dividends fell or not.

The Rev. Dr CAIRNS, Australia, stated that some time ago it was proposed in his country to arrange Sunday railway excursions. The council of the churches in Melbourne opposed the proposal and urged the Minister of Railways if any concession were made at all not to offer any extra pay or inducements to any of the railway servants to sacrifice their day of rest. There was no hesitation in Australia among the clergy in speaking strongly of the duty of keeping the Sabbath day holy.

Mr JOHN YOUNGSON, President, Edinburgh Working Men and Women's Christian Sabbath Society, said he would like to bear testimony to the Physical Necessity and Industrial Value of the Lord's Day. In Scotland we have enjoyed for centuries the great privilege of a weekly day of rest; it seems strange, therefore, that we should need to discuss this subject. But its discussion is necessary; for instead of resting and worshipping on the Sabbath Day, many of our working men have taken to forms of recreation and amusement that are more exacting than their ordinary employments. Such conduct has too often prepared the way, when the time of trial came, for the surrender of the birth-right privilege of the Sabbath Rest. The bribe of double pay has in some cases been offered for an occasional few hours' work on the Lord's Day; in some establishments a regular seven-day week has been adopted, while the volume of Sabbath-Day emergency work goes on increasing. When employers ask their men to surrender their Day of Rest they do not as a rule crave it as a favour—it is put in the form of an ultimatum. They practically say, "If your conscience prevents your working on the first day of the week your services will not be required on the other days." In the presence of such a threat working men have been known to turn recreant to a life-time's convictions. Others have stood out boldly and have found that the Lord of the Sabbath will help, and that right early, those who dare to take risks in obedience to Him. But one is tempted to ask, In what nobler

cause could trades-unionism be engaged than in maintaining the right of the worker to the Sabbath Day? Had the splendid organisation of the unions been employed for this praiseworthy purpose a great deal of the work now done on the Day of Rest would have been relegated to the other days of the week, to the physical and moral advantage of the workers. The Congress would perhaps pardon a personal reference. As is well known, almost all the morning daily newspapers have part of the type of their Monday's issue set up on Sabbath evening. The paper on which I was employed became a daily in the middle of my apprenticeship, and I was asked to go on the nightshift with its tale of Sabbath work, for which my apprentice wages were to be doubled. I need not explain that this last was an item of considerable importance in a working-man's house forty years ago; but I wish to state, with humble thankfulness to God, that my father and mother had grit enough to insist that I should accept less wages and be clear of the ensnarement of Sabbath work—work that could not come within the category of necessity or mercy. He had never yet heard of a man who regretted refusing to work on the Sabbath Day, even when the refusal was followed by some pecuniary loss; but he had met those who had admitted that nothing they had gained by yielding could in any way compensate for what they had lost.

At the close of this Session of Congress the following resolution was unanimously carried—

"That the International Lord's Day Congress, meeting at Edinburgh on October 7, 1908, expresses its general approval of the Weekly Rest-day Bill,* and urges the Government to grant special facilities for passing it into law next session."

* For text of Weekly Rest-day Bill, *see* p. 261. This Bill was first introduced in the House of Commons on November 26, 1906, and in the House of Lords, June 23, 1908. It was again entered in the House of Commons in 1907 and 1908. The Bill is under the care of Charles E. Price, Esq., M.P., and is supported by the following Members of Parliament: — W. C. Steadman (Finsbury, Central), B. S. Straus (Tower Hamlets, Mile End), Sir Alfred Thomas (Glamorgan, East), J. Corrie Grant, K.C. (Warwickshire), J. F. Remnant (Holburn), D. J. Shackleton (Lancashire, Clitheroe), J. R. Ferens (Hull, East), and J. W. Gulland (Dumfries Burghs). The Bill will be introduced again in the House of Commons, after Easter, 1909.—ED.

IV.

THE DOMESTIC AND SOCIAL RELATIONS OF THE LORD'S DAY REST

(Thursday Afternoon, October 9, in Hall of Exhibition.)

JOHN W. EGGLESTON, Esq., Australia, in the Chair.

THE Rev. C. G. M'CRIE, D.D., Ayr, offered prayer.

The CHAIRMAN said he felt it a great pleasure to preside at that meeting, and he felt an additional pleasure because he was one of the representatives of the Council of Churches in the city of Victoria. The Council was composed of representatives of all the Protestant churches in Victoria, including Presbyterians, Congregationalists, Methodists, Baptists, Lutherans, and if there were any other Protestant sect they were represented also. These representatives were appointed by the annual conferences or assemblies. All the bodies were represented proportionately according to the number of members of the various churches. The functions of the Council were to watch the progress of current events in the moral and religious interests of the community. For instance, every new Bill brought before the Legislature came before the Council

because they found that the publicans and racing interest were always trying to bring in changes by a side wind. Such questions as the Gambling Bill, public-houses, funerals, unloading of vessels on Sunday, and especially Lord's-Day questions, had large part in the deliberations of that body. It would be seen that an association of that kind was a very powerful one. A council not only representative of these churches, but actually supported and backed by the whole of the Protestant community, was indeed not to be ignored, and no government had yet ignored it. Deputations to responsible ministers were always listened to carefully, and they had the satisfaction in a great many cases of knowing that their efforts had led to modification of legislation in a way that was good for the moral and religious interests of the people. In name of the Council, he tendered their most cordial greetings and their feelings of sympathy with the Congress, and he voiced the opinions of the whole Council when he said that he hoped that God would prosper them in all their works.

The Domestic and Social Relations of Lord's Day Rest in Relation to Recreations.

The Right Hon. Lord Kinnaird, Rossie Priory, Inchture, N.B.

In the scientific discussion and study of the principles which underlie the necessity for the

observance of the Lord's Day we have come this afternoon to the consideration of the domestic and social relations of that day.

There are, of course, different ways of viewing this question. Many look upon it purely and simply as a day of rest for the body for man and beast. Now it is undoubtedly of the greatest importance to preserve one day in seven as a rest-day. Experience proves that better work is done and greater interest is taken in the daily work when the worker has one day in the week free from his labour; and anything which tends to rob the nation or the individual of this necessary rest must ultimately lead to national and individual degeneration.

We take the higher ideal of the Day of Rest; our attitude is indicated by the title of this Congress, which is a congress on the Lord's Day. We hold the Christian view of our privileges and duties in connection with Sunday, and therefore I hold that our view of the day is more complete than that of those who merely think of the physical body.

It is not only a day of rest and recuperation for the body, but it is intended to be as well a day of refreshment and strengthening for the mind, a day when the strife and turmoil, the bustle and rush of daily life is left, and in the quiet calm of home life, as well as in the worship and communion in God's sanctuary, we find peace and comfort silently filling our hearts, and so body, soul and spirit are renewed and refreshed for the busy and often tiring labours of

the week. This, I believe, is the Divine purpose in the gift to us of one day in seven.

In order that we may reach profitable results from this branch of our subject I will take three points as to the relation of the Lord's Day to recreation.

1. Has any great change come over the opinion of the average religious mind with reference to the right or the necessity to indulge in recreation and sport on the Lord's Day?

2. Is there a danger attached to the change of opinion?

3. What is the remedy, and what ought all Christian citizens to do?

In the *first* place, then, has any great change come over the average religious man's opinion with reference to the Lord's Day or Sunday?

We know the old Jewish ideas of keeping the Sabbath Day. We remember how extremely strict was the law and custom relating to the seventh day, and how in the Divine law strong restrictions were laid down and enjoined for the proper keeping of the great Day of Rest. We also know how the Jewish nation failed to obey the Divine command, and how the judgment leading to expulsion from their own land followed, and this judgment the Hebrew prophet attributed, amongst other sins, directly to the desecration of the Sabbath Day by the Jews.

In Scotland, too, only about a generation back, the Sabbath was almost as strictly observed. Many of us remember in our own early days how completely

everything was put aside that might hinder the proper and reverential keeping of the Lord's Day. No work was done that could possibly be avoided; the day was kept with what one might call Jewish strictness and austerity; the whole day being spent in religious observances, reading the Bible or some profitable book, or in acts of necessity and mercy, and under no circumstances would any provision have been made for sports or other kindred amusements.

I think no one can doubt that these habits and customs have very much altered during the past twenty-five years, and this has been brought about not only by the changed opinion and necessary laxness on the subject held by the majority of our fellow-churchmen of all evangelical churches, but also among those who are not members of churches the laxity and carelessness has increased. It would also be a fact that in very few homes would we now find the old style of Sabbath-keeping maintained. I do not think I need spend any more time in proving that a great change has taken place.

Secondly, I would ask, Is there any danger to the nation and to the individual in its religious and physical life arising from this change which is taking place?

I think consideration will show there is a very great danger, and that leaders of thought in our churches are alive to that danger.

First, a united meeting was held at the time of the meeting of the General Assemblies last year, attended by all the General Assemblies and members of Non-

Presbyterian bodies, at which the attention of the churches was drawn to the facts of the desecration of the Lord's Day, and also a call made to them to direct the attention of their people to the danger attending the not keeping of the Lord's Day. It was also agreed that we must try to re-establish throughout the nation the belief in the necessity of one day being reserved for rest and worship, and that an Appeal,* in name of the Churches, be made to the Scottish people.

Secondly, a message was sent to the English nation in 1907, signed by the Archbishop of Canterbury, the Rev. J. Scott Lidgett, President of the Council of the Evangelical Free Churches, and the Roman Catholic Archbishop of Westminster, on the subject of Sunday Observance, entitled, "Sunday—A Message to the Nation." †

If we look for the reasons and study the progress of this decadence in the observance of the Lord's Day, we shall find some of the forces which have led to it have been that this country has begun to adopt the view so long held by the Roman Catholic Church, namely, that if there has been some outward observance of religious service in the morning or the evening, the remainder of the day is free for recreations and amusements of many kinds. And some large sections of the Established Church of England held something of the same view.

Next, I think, we should further find that the

* For Appeal, *see* p. 256.
† "Sunday—A Message to the Nation," *see* p. 258.

increase of wealth and luxury, and the increased time so often given to amusements and sports of all kinds, has grown to such an extent that the devotees of these sports are not willing to forego even one day from the indulgence of those pursuits.

Further, there is no doubt that increased travelling facilities enabling so large a number of people to go to the Continent, and to other parts of the world, where they find entirely different habits, opinions and customs prevailing with reference to the Lord's Day, have had a great effect, and if people's own moral principles are not strong enough to stem that tide they follow these customs they see and carry out the old proverb, "When you are in Rome you must do as Rome does"; and when they return home again they practise the lax habits acquired abroad.

Wherever one goes, it is being brought home to us that great inroads are being made upon the reverence for the Lord's Day by the increase of Sunday golf. I am glad to testify that as far as Scotland is concerned golf-playing on Sunday is very rare—God grant that it may long remain so—but in England, and on the Continent of Europe, I am afraid there are very large numbers of golf-links which are in use on Sunday; indeed, it is often the busiest day at the golf clubs, and all the servants, caddies and other employees are entirely robbed of their Sunday.

With reference to other games I am glad to think that football and cricket are very rarely played on Sunday. There is one exception, namely, when British teams go to the Continent great pressure is

brought to bear upon them in order to induce them to play on Sundays in order that larger gate-money may be obtained. As far as our own country is concerned the organisations for sport have hitherto been able to prevent respectable clubs from playing on the Lord's Day. I fear there is in some of our large towns a growing tendency to play on Sunday.

We see some signs, however, that we shall have to fight in the near future, for I understand that some of those who do not hold the evangelical view are inclined not to look on Sunday games with disfavour.

Another element of great danger comes in, namely, those who wish to make money out of sport. The more often they can have their athletic grounds used the more profit they make, and if these are associated with the sale of intoxicating liquors a further source of profit arises when the ground is used.

I am also afraid that it is becoming common for racquets, tennis, lawn tennis and croquet clubs to be opened on Sundays, and as people's views are becoming more lax I should fear that there will be a further development on these lines.

I would also mention a new danger threatening our Day of Rest, and that is in connection with the new Territorial forces and the different branches which go to make up that service. There are already instances, even during the short time since the new force has been established, of officers trying the experiment of having a church parade and afterwards having a march out and some drill on Sundays.

I consider this a very real danger, for I am afraid

that ere long the church service may in many cases be dropped, or at all events not many of the regiment attend it, while the drilling will become more lengthened out and fill up more of the day.

I know it is only by careful watching that rifle clubs and rifle ranges have not in many cases been opened on the Lord's Day in some parts of the United Kingdom, on the same lines as are common on the Continent of Europe.

If once the belief in the Divine institution of the Lord's Day is removed and the idea held that the Sabbath was made for man, merely as a day of rest and enjoyment, then of course the barriers will be broken down entirely which prevent rifle shooting, drilling and all other games and sports on Sunday. This is a very real danger, because so many are ready to argue that we are merely going back to the ancient usage of our own country.

Another danger ahead is the question of music on Sunday, which we have seen developing, alas! in Edinburgh as well as in many of the large towns. In some towns the evolution was as follows: the demand, first of all, was for a band and sacred music; then it was found that did not pay so there was added some sacred songs. We were then told that many musicians declare that there is no such thing as sacred music, but all depends on how the tunes are played, and that tunes we have learned to associate with comic songs can be played in such a way that they are included among the voluntaries played in our cathedrals and churches.

This point was brought out at a committee of the House of Lords, of which I was a member, some years ago with reference to the opening of theatres and music-halls on Sundays for entertainments held not for profit. The love of money and takings at the gate, however, proved too strong to be resisted, and this class of entertainment was altered till we find in the present day that Sunday concerts are widening out, and we may find before so very long that they have spread so much that we may have great difficulty in preventing ordinary places of amusement, such as music-halls and theatres, from being opened on the Lord's Day to a very large extent, involving the employment of a very large number of employees of all kinds.

Time, however, will not permit me to develop this branch of the subject. I know that many medical men of distinction think the increase of nervous diseases is often brought about by the practical abolition of the twenty-four hours of rest once a week in the modern life of many who would perhaps not be pleased if they were called non-churchgoers. I should not be surprised to find that this decadence of Sabbath-keeping is one of the main causes of the lack of candidates for the ministry and of the dearth of Sunday-school teachers. I must not, however, dwell longer on this point.

Thirdly, we want to inquire what is the remedy, and what ought all Christian citizens to do?

First of all we want a united testimony to go out

from all the churches, clear and emphatic, that the Lord's day is still binding as an obligation on every member of the Christian Church, and that keeping Sunday is not merely a matter of liking on the part of those who take an interest in spiritual things, but a divinely-ordered duty and privilege.

Next, I think, it is of great importance that it should be made very clear that it is incumbent on all Christian parents and on all the churches to see that there is wise home training on this subject, as well as continual reference in the pulpit and Sunday school to the sacredness of the day. To this end we need the organisation of our Sunday schools largely improved, so that we may get more children under our influence during the years when their character is forming, and when proper and right principles can be instilled into their minds.

Next, the churches should give directions for the teaching of the true nature of the Lord's Day in all the theological colleges.

With reference to the increase of recreation and sports on Sunday, I think it is necessary that all those who recognise the divine obligation of the day should not associate themselves with clubs which allow of fixtures being made for Sunday. I do not think I could go the length of saying we should not be associated with individual members who do not agree with our view and think they are justified personally in taking part in such recreations.

We must also remember that the need or excuse,

which might have been urged thirty years ago before the Saturday half-holiday came in and before Bank holidays were enacted, is not valid now. Some who worked hard for six days in the week might argue that they should indulge in some favourite amusement on Sunday, but I venture to think that the greatest offenders in Sunday desecration are not those who are doing the hard work of our country, but mainly belong to the leisured classes.

The next suggestion is a practical one, which has met with great success in the past: it is that Christian men and women who believe in the need for athletics of all kinds, indoors and outdoors, for young men and young women, should only support and give time and money to those clubs where they do not play on Sundays. When athletic grounds and buildings are acquired it should be part of the trust-deed that they are not to be used for games or sport on Sundays. From what I have said, I hope it will not be thought that I want to interfere with the liberty of my fellow-Christians or fellow-citizens, but I think there are many indications that too much time is being devoted to sport, and that the need for recreation and bodily exercise may easily be exaggerated and our own selfish pleasure made an excuse for utterly neglecting the welfare of our own selves or of our neighbours. We want to remember that in this matter we are our brother's keeper, and to ask ourselves whether any conduct of ours in the employment of servants, railway officials, tramcar men, cab-drivers, etc., has been such as to interfere with

their chance of having one day for worship as well as rest.

I hail the success of the efforts of my friend, Mr Thomas Kingscote, in what is called the Sunday Lay Movement. I hope he and his committee will be encouraged to continue their efforts, and as a practical solution I do not think any of us could do better than follow out and personally make and adhere to the Resolution* we find in the appeal of the Society to the English nation.

If we carry out our ideal I am fully aware it may lead to some self-denial on our part, as we may have to give up what we should naturally like. It may, for instance, involve giving up the pleasure of the week-end party in order that we may stick to our Sunday school or other work, remembering that Sunday is practically the only day when the Christian worker can bring his personal influence to bear upon the children; and further, bearing in mind that his absence will weaken the school and may cause a class to be left without a teacher.

I trust there will be some practical outcome from this meeting of the International Congress, and that we may each one try to do personally all that lies in our power by personal consecration, and in every way to strive to maintain the Lord's Day as our national inheritance in countries where we already enjoy it, and in countries where they do not yet have this great privilege that we will co-operate with those who are endeavouring to introduce its observance.

* For Resolution, *see* p. 217.

As the old writer said:—

"A Sabbath well spent brings a week of content,
And health for the joys of the morrow;
But a Sabbath profaned, whatever may be gained,
Is a certain forerunner of sorrow."

Pasteur LEONARD HOYOIS, Belgium, said he was very glad to come to represent the Belgian Missionary Church, and he wished to bring the Congress first the warmest greeting of the Church in regard to their work. In Belgium they tried to give as much attention as possible to the Lord's Day Rest, but how difficult it was in a Roman Catholic country, where most of his countrymen were only Roman Catholics in form and many of them were simply infidels! He was happy to say that progress had been made in Belgium during the past few years. After the eighth International Congress had been held in Brussels in 1897, the Chamber of Representatives, in spite of great obstacles, succeeded in getting the law of Sabbath rest placed on the statute book. Its application, which dated from July 1906, had encountered much opposition in Belgium, and he could give many facts to show how difficult it was to get a real application of the law. The law guaranteed to the employee a day of rest in seven, usually the Sabbath, but it did not enact the closing of shops on Sunday. It granted in many cases only a half day, and allowed many exceptions—far too many, he thought. On the other hand, dissatisfied traders had formed an association to modify the law, and the

Belgian society for Sabbath Rest were determined to fight the Association, and he hoped that the present law would be maintained and improved. It was difficult to have in Belgium a Sunday's rest. Recreation and sports had made great progress during the past few years, and Sunday might be a rest from the work of the week but it was not a day consecrated to the Lord. He wished they could find much more support among their countrymen to support the cause, but he could assure the Congress that the two churches working in Belgium, the National Church and the Missionary Church, were doing their utmost to give to the Sunday as much as possible a real consecration. Working people there did not have the Saturday afternoon free, and it was much more difficult to get them to give up Sunday sports. He thanked the Congress for having invited him there, and he hoped that as a result of the work of the Congress there would be a great strengthening of the work done in the various countries.

Open Conference.

Mr Robert J. C. Corfe, London, spoke with reference to the Sunday Lay Movement. He said in 1900 Mr Thomas Kingscote, M.V.O., invited on several occasions some of his personal friends to his residence in London to consider what steps could be taken in view of the increasing prevalence of Sunday dinner-parties and general social entertainments, especially among the richer classes, thus entailing

upon servants much extra Sunday labour and depriving them of opportunities for rest and attending Divine worship. At these meetings the Sunday Lay Movement was founded and a form of words, thenceforth known as the "Resolution,"* was adopted as the charter of the movement.

The Rev. A. PHIMISTER, Newcastle-on-Tyne, Moderator of the Presbyterian Church of England, said it was a refreshing thing to know that the Presbyterians in England were friends of the Sabbath. Some had spoken as if they were very much behind the time in England compared with Scotland. He could assure them, in the name of the great Church he represented, its heart was strong and sound upon the question. Not only so, but the hearts of the Nonconformist Churches and the Church of England were also sound. Referring to a visit he had paid to the Waldensians he said that they never ceased to look upon Scotland as the home of their best friends. If they could conquer Italy for the Sabbath and for Christ, as the Waldensians were trying to do, Italy would be in God's hands one of the mightiest instruments and agencies for the conversion of the whole world.

The Rev. J. S. MACKENZIE, Little Dunkeld, said there had been no reference made to the position of our own country districts in regard to Sabbath observance. At Dunkeld it was grievous to find that they had no Sunday during the time that the Territorials were in their midst. He hoped no

* For Resolution, *see* p. 217.

accusation would be brought against those in command who were specially responsible for this matter, but, as was well known, when our Territorial forces or any other branch of the army went into a district they created an excitement all over the district, and people with motor-cars and bicycles and other means of transit assembled from all parts of the country. These claimed the privilege of being *bona-fide* travellers, and the Congress could imagine what the result was. It was a great grievance to find that the whole of the country Sabbath was destroyed by such gatherings. The matter should be brought before the commanding officers, who could issue orders that there should be no extra leave and no admissions to the camps on Sunday. On behalf of domestic servants he deplored that so many people should insist on having hot luncheon and hot dinner on Sabbath. Was it not possible for them to do with one such meal this day and let the servants have an opportunity of getting to a service? The day was "made" for man's highest interest for time and eternity, and its observance should be regarded with the utmost care and made easy for every class in the land.

V.

THE DOMESTIC AND SOCIAL RELATIONS OF THE LORD'S DAY REST.

(*The same Session continued.*)

J. W. Eggleston, Esq., Australia, in the Chair.

In Relation to Social Functions.

Sir Mark J. M'Taggart Stewart, Bart., Southwick, Scotland, President of the Working Men's Lord's Day Rest Association.

Men of all shades of political opinion and religious belief are agreed that the Lord's Day has been an invaluable blessing to the individual, the family, and the nation. It is absolutely essential to the well-being of our large working population, as it is their only lawful rest day, the one day in seven on which many a working man is able to see his wife and children by daylight. Adam Smith says, "The Sabbath as a political institution is of inestimable value, independently of its claims to Divine authority." We think now of its value in regard to "Social Functions." It is considered by all who

have studied the question that neither mind nor body can work for more than six days of the week, and after that one day's rest becomes imperative. The work of each day leaves the physical power of the man weaker, and the body and mind require recuperation.

Though a night's rest helps to restore strength, this is not sufficient, and when Saturday night comes it is at its lowest. Take the case of a labourer who overdraws his oxygen by one ounce during his day's work; the night's rest only restores it one-sixth, therefore he loses one-sixth of an oz. each working or pleasure-seeking day, and is six-sixths of an oz. below what he ought to be on Sunday morning—a whole oz. short, a whole day behind! He therefore requires a whole day's rest to balance his account with Nature, and this can only be obtained by a general rest day, Sunday. If this rest is not forthcoming the man's system runs down.

Dr Austin Flint is an authority for the statement that "after repose the brain cells have a certain size, configuration and structure that may be called normal. Following severe and prolonged exertion and repeated stimulation of nerves, these cells shrink, and their borders become irregular. The nuclei especially are greatly reduced in size, sometimes as much as 50 per cent. But after a number of hours' repose the cells and the nuclei will have returned to their original condition. In addition fatigue cells show cavities emptied of nerve substances that do not exist in existing cells."

Those who do not observe a day of rest forget that we are fearfully and wonderfully made, and that rest is needed for the process of repair if the 200 bones in the body and the 400 pairs of muscles have to be developed properly.

The active organ of the human body, the heart, which contracts 70 to 90 times per minute, about 5000 times per hour (120,000 times per day), and continues its regular work without a rest for more than a fraction of a second at a time, needs some consideration in the question of repose.

A rest of one day in seven is the most significant of all the divisions of time. It is historic, and reminds us of a remote past. It is a day made for man universally and is useful in all the relations of life. It was not a new commandment that God gave to Moses on Mount Sinai. The Israelites were told to "*Remember*" the command.

It is the testimony of all who have made the subject a study that persons who engage in any business which requires them to work on Sundays, with rare exceptions, are injured morally as well as physically, and in many cases lose all sense of religion. Montalembert said, "No religion without worship, and no worship without the Sabbath." It is essentially a family day, when the children meet both their parents; and there is much pathos in the prayers of the little girl who "asked God to make another Sunday, so that papa could always stay at home two days in the week."

The more perfectly we are uplifted by the power

of the Spirit above the daily cares of life the more we shall profit by this holy day. A Sunday spent in amusement is no rest to the individual, and is a source of trouble to the community. It does not recreate, but enervates the faculties. A person might ask, Would it harm me to go a Sunday excursion just for once? The answer is, What would happen if everyone did the same? Let us never forget that the Lord's Day is a day of doing good to ourselves and to others, and not for doing nothing. It has been said in America that Sunday amusements bind in Sunday chains nearly as many as the Emancipation Act set free. John Todd says, "It is amazingly hard work to keep piety alive! In the country people sleep religion. In the city they live it in ices and talk."

The charm of a British Sunday is its perfect quiet and rest. This can be only maintained by all combining to resist the encroachments of week-day work into the Sunday; and this can only be done by legislation. Could not *all* street cries, and so far as possible all street processions, be put down? We must remember that Sunday is an institution, a Divine gift from God to men—the Lord's Day.

The "Resolution"* of the Sunday Lay Movement, under the presidency of Mr Thomas Kingscote, is believed to have induced many to diminish Sunday work in their large establishments.

Statistics show the magnitude of the labour employed. Five hundred thousand persons are

* For Resolution, *see* p. 217.

employed to provide the amusements of others on Sunday. The English and Scotch Sunday Societies have frequently petitioned the London County Council and other municipal bodies to refuse licences to music-halls and other places of entertainment on Sunday. These petitions, though in accordance with law, have too often been refused or ignored.

It is calculated that 581,664 men are employed on Sunday labour on railways alone, without reckoning those working on trams, 'buses and steamboats. We forget we are responsible for all unnecessary labour, and must also feel that if these servants are overworked the general welfare of the country will be sacrificed and our own safety endangered. Trains run because people use them, *i.e.*, do not run if people do not use them. This fact nullifies the excuse that if public conveyances run there is no harm in using them. Rev. F. B. Meyer says: "My rule is to avoid Sunday travelling because I wish, as far as my influence goes, to secure for our land the inestimable benefit of the weekly rest day, and because Sunday travelling by ministers is looked at by the public employees as inconsistent with their conception of Christianity, which I have no wish to lower."

As regards goods and mineral traffic on railways we hope that the great and successful efforts made in Switzerland, Belgium, Holland, Alsace-Lorraine, Bavaria and Prussia to reduce to a minimum the Sunday goods trains may be copied and improved upon by our home railways. In Belgium, between 1855 and 1901, 2200 goods trains were gradually

reduced to 130. These trains are now reduced to the number required to carry what is deemed urgently necessary—perishable articles of food; and it is remarked that the profits made by the company have not diminished.

The petition of 740 artistes and theatre-managers (who usually are obliged to travel on Sunday), presented to the select committee of the House of Lords, prayed that the law of Sunday observance might not be altered—one proof of many that a strong desire exists to preserve the integrity of the Lord's Day, and that Sunday rest can only be secured to the toiling masses by legislation. Many of the million house servants are much to be pitied. The week-end visiting, large Sunday luncheon, dinner and music-parties prevent thousands from attending any place of worship or enjoying a quiet rest day. Too often such amusements as golf, croquet, lawn tennis, motor expeditions take the place of the Sunday family gatherings, which in a past generation consisted only of near relations and intimate friends. The dislocation of home life is becoming very serious. Many parents leave their home, children and households from Saturday to Monday. They lose opportunities of being drawn together in religious exercises and of quiet talks with their children.

Owing to Sunday excursion trains and entertainments, thousands of barmen, barmaids, waiters and refreshment-house keepers, many more than would be otherwise required, rarely enjoy the just rights

of Sunday rest. We forget that man is not only animal in his nature, but that he is also spiritual and "doth not live by bread alone." Therefore, not only from loyalty to God, but for the good of our fellowmen, we cannot allow these Sabbathless conditions to continue without moral degradation at home. The command of our Lord is too often forgotten, "As ye would that men should do to you, do ye also to them likewise."

Sir W. Blackstone, a great English judge, once said, "A corruption of morals usually follows a profanation of the Sabbath." It is instructive to hear what two of our great Prime Ministers say. In a debate in the House of Lords the Earl of Beaconsfield said: "Of all Divine institutions I maintain the most Divine is that which secures a day of rest for man. If there is a consideration connected with this subject which I think ought not to be absent from your Lordships' minds on this occasion, it is this, Would it have been possible to have secured a day of rest for man unless it had been connected with the religious sentiment? To my mind it would have been utterly impossible; and it is the religious principle which, to a certain extent, is admitted by all—at least by all classes that have influence and numbers in this country; it is that principle we must take care should not be discarded if we wish to maintain that day of rest which I hold to be the most valuable blessing ever conceded to man. It is the corner-stone of all civilisation; and it would be very difficult to estimate what might be the deleterious

effects, even upon the health of the people, if there were no cessation from that constant toil and brain-work which must ever characterise a country like this, so advanced in its pursuits and civilisation."

We are told that Mr Gladstone used to say he never could have been the man he was, physically, intellectually and spiritually, without his Sunday rest, which he characterised as " A priceless blessing." An atmosphere of repose reigned in his study; the deserted writing-table, the absence of Parliamentary papers and newspapers from Saturday night to Monday morning, showed that the day was set apart for rest and worship. If men consider their physical well-being as the first purpose in life they spend the day in bodily exercise in the open air; but they ought to remember those who serve them.

If greater stress is laid on mental development or culture their occupations will be of a more intellectual kind. But if they recognise the need of their spiritual nature, and its paramount importance, they would devote their time to the worship of God. Sunday is a test of our character. According to the prophet Ezekiel, God gave the Sabbath to be a sign between him and his own people. So the members of the Christian Church are known by keeping holy the Lord's Day, and God has promised to the nations that keep the Sabbath that they shall sit in the high places of the earth. This has been wonderfully true in the case of the Jews!

Let us now consider what are our social duties. Our first is to God in public worship, " not forsaking

the assembling of ourselves together." Praise and adoration are His just attributes from His creatures. In the time of the Apostles, and afterwards, Christians met regularly together on the Lord's Day, partook of the breaking of bread in their communion and their feasts of love, the agape.

Our second duty is the spiritual advancement of those around us, more especially those committed to our care. We must not only engage in private prayer, but in family devotions; in training or in being trained in classes; in visiting the sick and using every means of grace. We cannot properly perform these duties if the interruptions of noisy public meetings distract attention; or if weddings and funerals break into the hallowed quiet of Sunday rest.

The old law of James I. still remains on the Statute Book, that we must all attend church on Sunday, but with two modifications.

1. It does not apply to persons dissenting from the worship and doctrine of the Church of England and frequenting other places of worship.

2. No pecuniary penalty can now be inflicted. Yet the *principle* remains. Religion is not only a matter between an individual and God, but it must be the strongest link between man and man. How deeply does Sunday worship strengthen the bond of true fellowship and union?

Next to worship comes rest, not for one but for all. It must be social. By self-denial and self-sacrifice, by example and influence, we must endeavour to

promote this rest and to beware lest by heedlessness and selfishness we injure others by taking it from them. Our family life is a Divine institution—let us cultivate it and realise how the week-day rest preserves it to us.

Some forty-three years ago, when the American translation of the Bible into Japanese was undertaken, it was found to be most difficult and took many days to find an equivalent in the Japanese language for the word Sabbath. At last they found a word composed of three pregnant words, An-Sokie-Nishi, meaning Peace-rest-day. Into this compound the word Sabbath is translated 165 times in the Japanese Bible. "Six days thou shalt labour and do all that thou hast to do, but the seventh day is the Sabbath of the Lord thy God." May we all do our best to maintain and safeguard this precious peace-rest-day, and may our prayers to the Lord of the Sabbath be that He will preserve it to the whole Empire and extend it to the uttermost parts of the earth.

"Lord God of Hosts, be with us yet,
Lest we forget, lest we forget."

Open Conference.

Dean Rorison, D.D., Perth, said it did his heart good to think of two Scottish gentlemen of the position of Lord Kinnaird and Sir Mark J. M'Taggart Stewart being so anxious to throw all their influence

into the scale for the preservation of the Divine institution of the Lord's Day. He wished there had been a great Congress of the wealthier classes assembled there, for he would have liked to have rubbed it into them. There was no doubt that amongst many people calling themselves Christians the ideas as to the sanctity of the Lord's Day were very vague, and in consequence their practice was very lax. One work of the Congress ought to be to lay down very clearly what were the sanctions of the Lord's Day. Fifty years ago, when he was a child, it was impressed on them that man was made for the Sabbath, and now they were having the reaction in saying that the Sabbath was made for man's enjoyment. In middle of last century Sunday was made a dark, gloomy day for children. They were dragged to church to listen to sermons of interminable length, and they were not allowed to amuse themselves. The truth lay, he believed, in a reasonable compromise between the Jewish Sabbath and a Continental Sunday. Now they had a desire to have a pious, reasonable, happy Sunday, but not the old gloomy, puritanical Sunday. That was his mind, and they must all speak their minds or there was no use conferring. Still, he would rather have some measure of the old gloomy Sunday back if it was going to banish the modern motoring, vulgar, selfish Sunday. He charged a section of the wealthier classes on both sides of the Border, who spent Sunday in motoring or golfing, and rarely ever went to church, and desecrated Sunday to that extent, not only with

being selfish and vulgar but with being enemies to their country. This is the sin of the *nouveaux riches* more than of the old aristocracy. What they had got to remember was that man was not made for the Sabbath but that the Sabbath was made for man. That is the principle laid down by our Lord. Whatever denomination they belonged to, it concerned them all by their influence and example to preserve the sanctity of the Lord's Day in the highest physical and spiritual interests of their countries. He trusted that the day was far distant when Scotland would lose the old principles of love of God, love of the Bible, and love of the Lord's Day. Presbyterians were nothing like so staunch as they were when he was a boy, and he would like less vapouring about liberal principles and Sabbatarianism, and all that sort of thing, and more zeal for God's truth and Christian institutions. Therefore he associated himself with all his heart and soul with his fellow-Christians, who would do all in their power to keep sacred the Lord's Day.

The Rev. W. L. TWEEDIE, London, Secretary to the Shareholders' Union for reducing Sunday labour on railways, said it was a standing disgrace to the nation that they should have about 500,000 railway, tram and 'busmen on duty on Sundays. This was brought about by greed of gold. Railway companies appeared only to think of one thing—how to increase dividends. The only thing that blocked the way of the Shareholders' Union for reducing Sunday labour on railways was the demand for increased dividends.

He was glad to say that the bitter opposition which used to be shown, when memorials were presented, had now almost entirely disappeared. If they were to do any good it was of the first necessity that every man of them should have clean hands. What was the use of trying to get the railwaymen their day of rest if they were encouraging the cabmen or the restaurateurs? He had often been asked whether, supposing much of the profits were made on Sundays, it was right for Christian men and women to continue as shareholders? He would say, Yes, for in this country railways were an absolute necessity. They could not do without railways, and if all Christian men and women ceased to be stockholders in them it would be tantamount to saying to the directors that they gave them *carte blanche* to run as many trains as they liked on the Lord's Day. If any of those present were stockholders he advised them not to sell out, but rather to use the opportunity they had of attending the shareholders' meetings and making their voices heard and their influence felt on the side of God's day and the rest of the railway worker.

Mr ARCHIBALD M'NEILAGE, Glasgow, said that during the week that the Congress had been held in Edinburgh it had been officially declared by one of the Church Courts of a Presbyterian Church in the west that the Shorter Catechism view of Sabbath Observance was no longer possible in the twentieth century. So much the worse for Scotland, and he emphatically protested against any branch of the

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Church of Christ, any Church Court minimising the Divine obligation to sanctify the Lord's Day. He quoted the Shorter Catechism view in the answer to the question, How is the Sabbath to be sanctified? and asked what exception could be taken to that by any believer in the Scriptures. He had listened to Dean Rorison with respect to the gloom of the puritanical Sabbath. He had been brought up in a puritanical home, and he wished to say that he had never seen or experienced, and that he had no knowledge of, the gloom that existed in the observance of the Sabbath. He had had the honour that afternoon to be seated beside the daughter of that Highland hotel-keeper and postmaster, to whom reference was made in Queen Victoria's Journal, who held the contract for the conveyance of Her Majesty's mails, and refused to go on Sabbath for the letters, even to oblige Her Majesty, and Queen Victoria had nothing but admiration to express for that man. For the daughter of that Highland hotel-keeper and postmaster he could say that though she was brought up in a puritanical home she knew as little of that gloom, which had been referred to, as he did. What the puritanical home taught them about the subject was that the Sabbath was

> "A day of rest and gladness,
> A day of joy and light."

It was a day that remained a sacred memory, and for the way in which they were taught to regard that day it would be theirs to remember with delight

the parents to whom they owed their being and training.

Mr JOHN EDWARD DOVEY, C.A., Edinburgh, one of the Vice-Conveners of the Congress, said that social and other problems arising out of the question of the employment of the Lord's Day present little difficulty and tend to solve themselves when the family altar is erected in the home and at the outset of the day the worship of God is entered upon with the gladness of heart which is the privilege of His redeemed children. When true Christian joy is manifested, and employment found in some form of active Christian service undertaken in the spirit of the 100th Psalm, the conscious blessing of God will give a brightness to the Day which will always make it welcome and the memory of its hours a happy retrospect. As regards children, he instanced in particular the pleasure associated with Sunday school and kindred work amongst the young, while he emphasised the importance of parents maintaining a cheerful demeanour in all their endeavours to promote an appropriate observance of the day.

With regard to the attitude which should be taken to men of the world who would entirely secularise the Lord's Day, Mr Dovey in effect said that the best thing to do was to "keep the flag flying," and in illustration he recalled an incident which occurred in the life of the late General R. S. Dobbs while in command of a civil-military district under the Government of India. The General was a devout man and made it a rule to observe the fourth command-

ment.* Early one Lord's Day morning his duffadar announced that a party of officers from a neighbouring territory had crossed into the General's district and were about to pay their respects to him as general officer-in-charge before entering upon a tiger hunt. General Dobbs took in the situation at once and sent his servant to meet the party with an invitation to join him at breakfast. The invitation was accepted, and after breakfast the General's servant, as was his custom, brought out a Bible and placed it in front of his master. Taking up the Bible the General turned to his brother-officers and said pleasantly, "You will stay to worship," to which they agreed. A portion of Scripture was read, and thereafter they all knelt in prayer, while the General, doubtless amongst other petitions, sought the blessing of God upon His holy day. As they all rose from their knees the officer in charge of the expedition turned to his comrades and quietly said, "We shall hunt to-morrow."

* General Dobbs, in a volume of *Reminiscences of Life in Mysore*, records that, although his duties did not allow him leisure to indulge in field sports, sportsmen were always welcome to his hospitality in house or camp, and he assisted to procure beaters and supplies. Their term of residence sometimes extended over the Lord's Day, but he adds: "Whether one or more, all cheerfully complied with the only restriction I imposed on them—that was to refrain from sport on Sunday." When the General returned to this country and settled down in County Wicklow, he found a Sunday delivery of letters in operation, whereupon he gave instructions at the post-office, prohibiting letters being brought to his house on that day, and his eldest son, writing of this to Mr Dovey, adds: "I have continued the practice."

VI.

THE CIVIL AND NATIONAL RELATIONS OF LORD'S DAY REST.

(Thursday Forenoon, 8th October, in Hall of Exhibition.)

Right Hon. JAMES P. GIBSON, Lord Provost of Edinburgh, in the Chair.

The Rev. JOHN R. FLEMING, B.D., Newcastle-on-Tyne, offered prayer.

The CHAIRMAN said he was glad of the opportunity of being present that morning to open the day's proceedings. The interest which had been aroused by the meetings of the Congress was very real. He believed that one result of the Congress would be the quickening of the spirit and desire for respect for the Lord's Day. He had been asked at the reception given by the Corporation what was the attitude of the members of the Corporation upon the Sabbath Observance question. He had to say that he did not know one member in the Town Council who would not be found most loyally to support the

general objects which the Congress had in view. A question had been asked at the first day's proceedings to which he saw no particular answer given. The question was whether it was right that Christian people should use the tramways on Sundays; he hoped for a little light and leading upon that question. He wanted to tell those who were not acquainted with Edinburgh what actually happened with regard to the running of tramways on Sundays. A few years ago the Corporation received intimation on a Saturday afternoon that the Tramway Company intended to run cars the following day. The Town Clerk did everything in his power to interdict the running of cars on the Sunday, but so guileless had the Town Council been—never dreaming that the question would be raised—that no stipulation had been entered in the agreement in regard to Sunday running. His Lordship was sure the majority of the Council would have been glad of an opportunity to express their opinions on the question before the cars were started on Sundays. Probably the present position of modern life in cities lent countenance to the necessity for Sunday cars. He expressed no opinion himself; but time was valuable to him, and he did occasionally use the cars on Sunday. That was his attitude at that moment. The Tramway Company at first offered double wages for Sunday work, but after a few weeks had passed they reduced it to wage and a half. Some of the employees came to him and complained bitterly of the reduction; his Lordship's first question to them was,

Did you agree to work on Sunday for double wage? They said they did agree. He said, "You have given yourselves away entirely, therefore I have no sympathy whatever with you." His feeling was this, that no inducement should be given in wages for the sake of influencing men to work on the Sabbath Day. Speaking of the Sunday opening of public-houses his Lordship said that in Scotland, and he spoke for the majority of the Corporation and citizens of Edinburgh, we were only too pleased to be under the Forbes-Mackenzie Act which limited the hours of closing during the week and completely shut all public-houses on Sunday. From his own experience, and he was sure that many of those present would agree with him, the Act had been an inestimable boon by closing the public-houses on Sundays. It was often said that greater liberty was given to the people in England by the opening of the public-houses for periods on Sundays, but he wished to assure the English brethren present that they need have no fear in supporting the total closing of public-houses on Sunday.

The Lord's Day in Relation to Civic and National Life.

Sir Samuel Chisholm, Bart., LL.D., Glasgow.

Is there any relation whatever, it may be asked, between the Lord's Day and our civic and national life? Is not the Lord's Day, and are not all the

associations and sanctions which surround and hallow it, on a wholly different plane from the functions of our civil and national life? While the Lord's Day may present and press its claims on the individual conscience and on the great Christian Church, has it any ground of appeal to the City or to the Empire as such? Those who entertain the doubts which these queries suggest have surely failed to realise what the City and what the Empire really are. The City does not consist of so many miles of streets or so many acres of area; the City is not synonymous with the parks and palaces, the squares and terraces which are to be found within its borders. The Empire does not consist of kingdoms and colonies and dependencies. They both consist, the City and the Empire alike, of the men and women, the boys and girls, the human lives, without which there could neither be a City nor an Empire, without which the City would be a ruin and the Empire a wilderness. But the City or the State, which in this connection may be regarded as one, is simply organised men and women, organised society, with power to enforce its will in material things. And the question with which we are dealing is, What is the relation of the Lord's Day to this organised society? Now, in the first place, let me say that the relation of the Lord's Day to the Municipality or to the State is not that of dependence. The authority of the Lord's Day does not rest on any enactment of Town Council or House of Commons. It rests on an authority higher than either. It has a double

foundation. One is the clear and definite commandment of God, and, in its Christian adaptation, the other is the measureless claim which Jesus Christ has on the loving remembrance of that world for whose sins he died, and for whose justification he rose on the morning of the first Lord's Day. The Christian Sabbath does not need either civic or parliamentary sanction for its observance.

If, then, the relation is not that of dependence, what is it? Well, had the observance of the Lord's Day been purely and solely a religious obligation, binding upon Christian men by reason of the Lord's claims on their weekly remembrance of his finished and accepted work as testified by his Resurrection, I would have been disposed to say the duty of the State is to let it alone, neither to enforce nor to prohibit it. For the value of a religious service lies in its absolute spontaneity. And while the State has no right to interdict a man from worshipping God according to his conscience, on the other hand it has no right to enforce worship or special times and forms of worship, for its very attempt to do so robs such service of all moral worth.

But then I regard the Sabbath as something more than a religious obligation resting on the individual Christian. I regard it as a privilege and a right; a privilege of which, save for very onerous and sufficient reasons, no man may be deprived, and a right which only the paramount interests of the public welfare warrant being taken away. The privilege may, in many cases, not be appreciated, and the right may,

in supreme ignorance and folly, be despised, yet not the less are they each inherent, the free gift of the Giver of all good. In many of the homes of our poorest fellow-citizens the fresh, health-giving atmosphere is regarded as a trouble and a discomfort, to be kept out at all hazards, but that only illustrates the ignorance and folly which repudiate and despise Heaven's precious gift. And precisely so, the indifference and unconcern with which the Lord's Day may be regarded does not alter the fact, or diminish its importance, that it is a priceless gift and an indefeasible right. And this aspect of the question brings the Lord's Day into direct relationship with the civil authority, one of the most important of whose functions it is to preserve the privileges and safeguard the right of its citizens. I wish, therefore, for a few minutes to ask these two questions, What has the Sabbath done, what can the Sabbath do, for the State? and, What can, what ought the State to do for the Sabbath?

1. What can the Sabbath do, what has it done for the State?

Does anyone doubt that the weekly return of the Lord's Day, with its rest, its opportunities for fellowship and worship and reading, with its relaxation of the strain of anxiety and worry which presses during the week, with the glimpses it gives into other and higher realms than those which engross the struggle of our daily life, has done a great deal to contribute to the peace, the contentment, the comfort, and thus to the loyalty of our people, and therefore to the

stability of the State? For a worried, overwrought, discontented people are ever ready for wild measures, often not of reform but of revolution.

And if the very restfulness of the Lord's Day and its opportunities have done this, think how much the special education which the Sabbath has enabled generations of our people to receive has contributed in the same direction. There is, of course, we know, an education which unsettles and disturbs, an education which talks ever of rights and never of duties, an education of which reverence forms no part, but such has not been the education which the Lord's Day has enabled to be given alike to our worshipping people and to the younger generation in our Sabbath schools. That has not neglected the rights of the people. Our Sabbath pulpits, I speak of Scotland as I know it, have often spoken out with no uncertain sound on behalf of the rights and liberties of the people, but then they have not neglected the duties which are ever the correlative of rights. And if our people are a law-abiding, constitution-loving race, it is due in no small measure to the educational influences of the Christian Sabbath.

And, still further, the Christian teaching, which is Sabbath after Sabbath given to our congregations, has developed an altruism which has manifested itself in an abundance and an intensity of cheerfully-rendered voluntary service to the public, *i.e.*, the State, which is one of the most striking features of our days. The amount of labour undertaken by hundreds of men and women in the thousand-and-one

spheres of benevolence and philanthropy which are to be found in all our communities, is not only marvellous in itself, but is in almost every case the direct outcome of that life of unselfish devotion to the welfare of others, which every Sabbath Day is held up in all our churches as the very highest ideal of humanity. Can anyone measure the influence which all these labours and sacrifices of the best and noblest of our people have on the happiness and welfare of the community, that is, on the life of the nation? Abolish the Sabbath, let the worship of God be forgotten, and the life and death of Jesus Christ cease to be the subject of thought and study, and how long would all these labours and sacrifices, with their resultant effects on the State, be continued? They might linger for a little among the generation that has known something of them, but in a very short space of time the world, with all its cruel selfishness, would ride roughshod over the suffering and the poor, and the crowning proof of a nation's prosperity, the happiness of its people, would no longer be ours.

2. And now for our second query—What can, what ought the State to do for the Lord's Day? I have already indicated my view, that in so far as the Lord's Day is a day of religious service it is not for the State either to prohibit or to enforce it. But that does not mean that the State, or the civic authority, has nothing to do with the Lord's Day. Both the municipal and the imperial authorities are employers of labour on an enormous scale, and

it is for them as such to set a high and worthy example, and make sure that their servants are not deprived of the right and privilege of the day of rest. What in this connection is to be said of our city tramways and other forms of Sabbath labour under civic control? I have already said that only the imperious demands of the public welfare are a sufficient warrant for depriving a man of the right and privilege of a day of weekly rest. How far these demands are sufficient to justify the extent to which our municipal trams are run it is perhaps scarcely for me to offer an opinion. This, however, I will say, that, granting the necessity, in these days of widely-extended city boundaries, and the pent-up dwellers in the heart of our cities being miles from the green fields and the sweet breath of heaven, of some method of intercommunication, no municipality has the right to allow the motive of adding to its revenue to increase by a single unit the number of men who are employed, or the hours of their service. The moment that motive enters into their enterprise the justification for interfering with the workmen's right and privilege is gone.

One word more. We have open ports on all our sea-board, and strangers from other lands arrive amongst us by the thousand and enter on the enjoyment of all the privileges and advantages which our constitutional freedom confers. Is it too much to expect, when these strangers come amongst us and take advantage of the freedom which we enjoy, that they should respect the usages and customs of

the people by whom they are received, and not outrage all our holiest feelings by flagrant and persistent breaches of our Scottish custom of closing our places of business on the Lord's Day? And if they will not, should not the State or the Municipality, by Act of Parliament or by City bye-laws, seek to compel them?

The value of the Sabbath to the community as a whole makes it well worth the best efforts of our wisest rulers and statesmen to preserve it in its integrity.

Dr von Kirchenheim, Professor of Law, Heidelberg, Chairman of the Twelfth International Congress on the Lord's Day, held at Frankfort, Germany, said:

Sir,—I feel that I would be wanting in gratitude if I did not commence my remarks by telling you how much I have been touched by the kind invitation of your Executive to address this most representative gathering. I thank you sincerely in the name of the friends of Lord's Day Rest in Germany. I am the president of the two Associations for the Lord's Day we have there, and the friends in our country understand and approve the movement for a better observance of Sunday in England and Scotland. Happily that is not a confraternity of fanatical rivalry, but that is the unity of ideas, the concord of faith. Though belonging in this Congress to different denominations of the Church of Christ we all rejoice in this practical co-operation, and we hope that this union shall grow closer day by day.

I come from Heidelberg. It is scarcely possible to mention the name of that university-city, wherein the famous Catechism was drawn up, without inviting for a moment every mind to turn to the connection of the Presbyterian Church of the Palatinate with John Knox and the first Scotch Confession of 1560. You had in Scotland the first Lord's Day Act in 1579, which prohibits hand-labouring and working on Sunday, and from this earliest statute, till the Salmon Fishery Act of 1862, many Acts have been given. Scottish history has shown that the Lord's Day Rest has proved an inestimable boon to mankind. The present movement marches under the lofty standard which Scotland upheld in the past. Another Calvinistic Church—Geneva—has become the centre of the great international movement for winning back the lost Sunday to Continental nations. In Belgium, in France, even in Italy and Russia now, Sunday closing laws have come into operation. In Germany we have made great progress during the past twenty years. The Sunday delivery of letters has been much reduced, and many towns have followed the example of Frankfort—commercial towns as large as Edinburgh—in the complete closing of shops and offices on the Lord's Day. We had last year the International Congress at Frankfort, and a happy fruit of our labours was that a few weeks later the Government of the Empire proposed a new Act regulating generally the Sunday rest of shop assistants, clerks, etc. Indeed, it is strange, when I was in England the last time I heard, " the Continental

Sunday has ousted the English Sunday"; now I read in your newspapers, "The progress of Continental countries in this matter is a contrast to our retrogression." But I assure you, we have on the Continent the same agitation against, and the same adversaries of, Sunday rest. There are the pretended friends of the people, who always extend the exemption list and wish to be permitted the sale of petrol, motor-car and cycle accessories, boots, umbrellas, flowers, fruits, fish, ices, books, newspapers, souvenirs, tobacco, etc., and who declare as necessary for people's culture, the opening on Sunday of concert halls, moving pictures, theatres and public-houses. The keepers of taverns and the distillers and retailers of intoxicating liquors are especially our adversaries. But how dangerous for national wealth and health is this Sunday drinking, you will understand when I tell you that the number of assaults and riots on Sunday was 59 per cent., Monday till Saturday, 8 per cent.

Looking at these and other appearances of national and social life, I have, as chairman of the last Congress, accentuated the principle that the question of Sunday Observance is not a question of policy merely. Therefore discussion on legislation should be joined with the consideration how to spend Sunday rest. Laws are necessary.. They command the doings of or the abstaining from certain classes of action; and are general rules enforced by human authority; but we want more. Opportunity to hallow the Lord's Day should be given to all. Legis-

lation orders the rest for health of body, Christian endeavour tends to the peace of mind. Sunday rest guaranteed by law should be used by everyone, for promoting domestic happiness, for refreshing energy, for extending knowledge, and it should invite to works of mercy and beneficence. Our German Committee has elaborated thirteen deliverances, which in few words inform and advertise what to allow on the Lord's Day. Sunday rest decreed by law is helpful to national progress and prosperity. But especially for the people of the Lord there is given a rest. Not in stormy water, only in calm sea, can God cast out the anchor of His Word.

The old English formula of every criminal indictment is "Against the peace of our Lord the King." The King's Peace is a familiar term for lawyers. The Sunday is the day of another King's Peace, the Sunday is the greatest Herald of Heaven's King. We wish that nothing may be done against this King's peace, and that the time-honoured quiet of the Lord's Day, as observed in Scotland, may not be disturbed. Oh, Lord God of Truth and Grace, who has given us the most precious jewel of Thy holy Day, maintain it, counteract the aggressive tendencies, and give us grace so to use the rest that we may be built up into the building of Thy Christ. May this blessing be preserved to all nations, and especially to Scotland, in this world of fluctuations, under the burden of days and under the thorns of the field. May the Lord's Day Rest be maintained, which elevates the hearts to higher thoughts and nobler

aspirations, elevates the souls to the hills of help, from which the morning breeze of eternity blows into the huts of the hearts' grief and into the habitations of death!

In conclusion, I congratulate you on your Appeal * to the people of Scotland; and I wish that all these meetings may have the success that Wilberforce finally had in the liberation of slaves. Sunday labour and Sunday amusements are a most oppressive slavery. I hope our meetings will finish in the spirit of those prayers which our brethren have presented on our behalf yesterday and this morning, and that the issue will be not according to man's wisdom or by man's power, but that God will give the increase. *Nisi Dominus frustra.*

MR J. WOODFORD CAUSER, Secretary of the Central Sunday Closing Association, London.

I am glad to find myself in the capital of Scotland, as I come from England, where a great fight is going on over a Bill which proposes, amongst other things, to reduce the hours during which public-houses are open on the Lord's Day. The English newspapers are full of statements calculated to give many countrymen the impression that Scotland in general, and Edinburgh and Glasgow in particular, were in a most drunken and degraded condition, and that the sole cause of this deplorable state of things was Sunday closing, which had been in force for fifty-four

* Appeal, *see* p. 256.

years. I regard the Sunday closing of public-houses as being primarily a Sunday Observance question, and secondly an important temperance reform. There can be no doubt that if the friends of the Lord's Day in England had supported this reform as they did in Scotland we should have succeeded long ago. Their apathy is strange because it was self-evident that there was no greater source of Lord's-Day desecration than the open liquor shop.

I was glad to hear the emphatic declaration of the Lord Provost that Sunday closing had been a boon to Edinburgh and to the whole of Scotland. That statement has been confirmed in interviews I have had since coming to Edinburgh with the Moderators of the Church of Scotland and the United Free Church, and also by dignitaries of the Episcopal Church in Scotland, as well as by many laymen of high standing in public life. If Sunday closing has failed it is remarkable that Scotland should have celebrated its jubilee as they did four years ago in Glasgow.

Mr Causer quoted the following figures in further proof of how Sunday closing had reduced drunkenness.

ARRESTS FOR DRUNKENNESS IN GLASGOW, 1851-1857.

	All Week-days.	Per Week-day.	All Sundays.	Per Sunday.
Three years before Sunday Closing .	66,993	71⅓	4082	26
Three first years under Sunday Closing .	53,775	57	1466	9½
Decrease under Sunday Closing .	13,218	14⅓	2616	16½

With regard to the recent increase in arrests for drunkenness in Glasgow the very figures upon which the liquor trade advocates rely, and which they are so fond of quoting in the English newspapers, actually prove that Sunday in Scotland is the most sober day of the week.

ARRESTS FOR DRUNKENNESS IN GLASGOW, 1907.

	Each day of the Week	
	Midnight to Midnight	8 a.m to 8 a.m.
Sunday . .	1706	437
Monday . .	2380	2622
Tuesday . .	2449	2337
Wednesday .	2239	2245
Thursday . .	2023	2023
Friday . .	2383	2521
Saturday . .	7875	8870
Total per week	21,055	21,055

AVERAGE ARRESTS FOR EACH DAY IN THE YEAR :—

Sundays . . .	8 per day.
Saturdays . .	170 „
Other days . .	45 „

In Edinburgh the average number of "drunk and incapable cases" before and after the Act shows a striking reduction through Sunday Closing.

Yearly Averages for	No. on Sundays.			No. from 8 a.m. Sundays to 8 a.m. Mondays		
	Males.	Females.	Total.	Males.	Females.	Total.
1852 and 1853 (Before Sunday Closing).	468	240	708	233	134	367
1855 and 1856 (After Sunday Closing)	254	158	412	62	38	100
Decreases	214	82	296	171	96	267

Mr Causer quoted the following figures, which he had obtained from the Government officers, to prove that the Sunday closing countries (Scotland, Ireland and Wales) had fewer drinking clubs than England, which he said provided a complete answer to those who contended that to close public-houses on Sundays would drive the people into clubs.

	Population.	No. of Clubs.	Proportion. One Club to
England . .	30,811,410	6676	4615 people
Scotland . .	4,472,103	674	6635 „
Ireland (S. C. part only) . .	3,572,519	145	24,638 „
Wales . .	1,716,423	231	7430 „

A further comparison between the Sunday closing and Sunday opening parts of Ireland furnishes still more striking evidence.

IRELAND.

	Population.	No. of Clubs.	Proportion. One Club to
Sunday opening areas	886,256	107	8,282 people
Sunday closing areas	3,572,519	145	24,638 „

Taking the six most populous towns in Ireland, we find that Londonderry, which is under Sunday closing, compares very favourably with the other five cities which are not under Sunday closing.

SUNDAY OPENING CITIES.

	Population.	No. of Clubs.	Proportion. One Club to
Dublin . .	378,994	57	6649 people
Belfast . .	366,220	26	14,085 „
Cork . .	76,122	13	5855 „
Limerick . .	38,151	7	5450 „
Waterford .	26,769	4	6692 „

SUNDAY CLOSING CITIES.

	Population.	No. of Clubs.	Proportion. One Club to
Londonderry .	39,892	2	19,946 people

Mr Causer concluded by appealing to the people of Scotland, and particularly to the Scotch Newspaper Press, to assist them in England to obtain the blessing of Sunday closing, which they in Scotland had enjoyed for more than half a century.

The Rev. W. L. TWEEDIE, of the Shareholders' Union for reducing Sunday labour on railways, said the Union which he represented was composed entirely of shareholders of railway companies. It had been the experience of the Union that chairmen of English railway companies asked how they could be expected to reduce their facilities for Sunday travelling when municipalities all over England were running the railway companies very close with keen competition for traffic with their electric tramways. He held that it was the duty of every Christian man and woman, and might he say also, advisedly, the duty of every Christian minister, to refrain from using tramways, trains, cabs and all public conveyances on the Lord's Day. If this were done the question in which they were interested would be brought very much nearer a definite settlement.

VII.

THE MORAL AND RELIGIOUS RELATIONS OF LORD'S DAY REST.

(Wednesday Afternoon, October 7, in Hall of the Exhibition.)

PROFESSOR Dr VON KIRCHENHEIM, Heidelberg, Germany, President of the Twelfth International Congress on the Lord's Day, in the Chair

The Rev. J. MITFORD MITCHELL, D.D., Aberdeen, offered prayer.

THE RELIGIOUS BASIS OF THE SABBATH HISTORICALLY CONSIDERED.

Rev. Professor ORR, D.D., Glasgow

Apart from the statements of the Bible, which place the Sabbath among the most primitive things, and connect it with creation (Gen. ii. 2, 3; Exod. xx. 11), it is not easy to say how far the Sabbath goes back historically. There seems good reason for believing that while the Sabbath held a peculiar place, and had stamped upon it a special character of holiness, in the Jewish religion it is, at least in its fundamental idea, much older than Moses and Sinai.

Students of religion are becoming accustomed to the idea that the most primitive discoveries and usages of man—a writer like Bousset instances the use of fire and the observation of the starry heavens (*What is Religion?* pp. 3-5)—are associated with religion. Religion probably had a part in the most ancient division of time, and weeks were signalised by days marked off as sacred. Scholars are still discussing the place which the Sabbath had in ancient Babylonia. It is known at least that the name existed, and that religion or superstition attached a special significance to the 7th, 14th, 21st and 28th days of the month. For certain classes, if not for all, work was prohibited on these days. The Sabbatic reckoning—if such we may call it—began anew with every month, whereas in the Jewish religion it ran straight on.

The Decalogue itself, by its use of the word "Remember," appears to assume that the Sabbath was an older, well-known institution. The same inference may be drawn from the presence of the Sabbath in the Decalogue at all. The "Ten Words" stand apart from ritual command in that they embody precepts of palpably moral character and universal obligation. This will be readily admitted to be true of the other nine precepts. Jehovah's covenant was based, not on temporary ceremonial enactments, but on the bedrock of essential moral duties. The Sabbath is as truly moral in its nature as monogamy. It is very interesting to notice how, in the narrative of the manna (Ex. xvi.)—this is

before Sinai—the first care of Jehovah, in bringing His enslaved people out of Egypt, is to put the Sabbath upon a secure basis.

The Sabbath, naturally, was taken up into the civil and ritual system of the Jewish people, but it has still peculiar honour put upon it as the "sign" of God's covenant with the nation (Ezek. xx. 19, 20), and in the earnestness with which its observance was enforced by those preachers of righteousness—the prophets. "If thou turn away thy foot from the Sabbath," are the words of the most spiritual of these prophets, "from doing thy pleasure on my holy day, and call the Sabbath a delight, and the holy of the Lord honourable, and shall honour it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord," etc. (Is. lviii. 13, 14).

The attitude of Jesus to the Sabbath is often misunderstood. Nothing can be more certain than that Jesus lived His own life within the limits of the Jewish law, while claiming to re-interpret, spiritualise, ennoble that law, and clear it from the rubbish of Pharisaic tradition. On no occasion did Jesus plead guilty to the charge of having really broken the Sabbath. He defended himself by Scriptural precedent from the charge of having done so. He observed the Sabbath as the ordinance of God for the Sabbath's own highest ends. He declared the Sabbath to be made for man, not man for it (Mark ii. 27, 28). He was the Lord of the Sabbath, but not its abrogator.

Yet it was necessary that while the essential idea of the Sabbath was retained it should, in Christ's religion, be completely detached from its Jewish legal associations, baptised with a new spirit, and made the vehicle of higher ideas than even Creation or the Exodus—ideas of redemption. This was accomplished by the new place assumed under the Gospel by "the first day of the week," through its association with the Resurrection and the early appearances of the Risen Lord, if not also with Pentecost. "The first day of the week," as the day when the Lord rose, from the beginning gathered into it the religious life, love, hope, joy and ideas of worship of the Christian Church. It was a sacred day to Christians as the Jewish Sabbath was not. Believers might seek at first to observe both days, but gradually—especially in Gentile communities—it was felt that the Jewish Sabbaths belonged to an old, decaying economy from which they had been liberated, and that for every spiritual purpose of fellowship and worship the Lord's Day had taken its place. Even Paul, who spoke so strongly against the superstitious observance of days, honoured by example and precept "the first day of the week" of the Church (Acts xx. 7; 1 Cor. xvi. 2). The weekly sacred day was never obliterated in the practice of the Church, but, with fullest consciousness of acting in the mind of Christ and His apostles, the time and manner of its observance were changed.

It is a question more of academic than of practical interest whether, or how far, the early Christian

apprehended the theoretic relations subsisting between the Sabbath of the fourth commandment and their own new day of worship. Probably they did not, or did so only dimly. It was years before it was clear to some of the apostles that legal institutions were to be abolished at all. But this can be affirmed, that in practice the ideas of the fourth commandment were taken over into the observance of the Lord's Day, and consciously, or subconsciously, the habits of thought and feeling engendered by the Sabbath of the fourth commandment furnished a rule for conduct, and nourished the sense of obligation in connection with the Lord's Day. On the one hand, there was no thought in any mind, we may be sure, of an abolition of any of the precepts of the Decalogue, otherwise than as the Jewish form of their observance was concerned. On the other hand, the Lord's Day was felt to yield them, with the highest sanction, all that the older, sacred day could give. Gradually, but with varying degrees of insight, the theoretic relations became more clear.

Various as are the opinions which have been held as to the relation of the Lord's Day to the Sabbath of the fourth commandment, a close connection, to the religious mind, must nevertheless be discerned between them. Even those who shrink from basing the Lord's Day directly on the old commandment will not deny that in the old Sinaitic ordinance a deep foundation is laid for an observance of the kind, which the religious conscience cannot, without detriment to itself, ignore; and, further

that, historically, it was the Sabbath law of the Old Testament which made possible and prepared the way for—in fact, created the idea of—one day holy to God in seven in the Christian Church. Hengstenberg, whose views on this subject were still somewhat lax, could yet in his day write these words of wisdom, "Thank God, these (the authority of the Church and other grounds of observance) are only the outworks; the real fortress is the command that sounded out from Sinai, with the other divine commands therewith connected, as preparatory, confirmatory or explanatory. The institution was far too important, and the temptations too powerful, that the solid ground of Scriptural command could be dispensed with. It is plain as day that the obligation of the Old Testament command, instead of being lessened, is increased." (*The Lord's Day.*)

It must, I think, in this connection, be regarded as a singular providence of God—part of that *præparatio evangelica* of which the old writers speak—that just at the time when Christianity was about to appear the use of the week became almost universal in heathen countries—a receptacle being thus afforded for the peculiar institution of the new religion, the Lord's Day. Attention, however, should specially be directed to the interesting manner in which the Lord's Day is incorporated into the distinctly *Biblical* conception of the week, viz., the conception of it as a Sabbatic institution. In the Old Testament the week appears as a sacred institution. It is a rounded-off period of time, the constituent parts of

which are six days of labour and a seventh day of rest. The Sabbath Day is not to be disconnected from the other days of the week as if independent of them. Accordingly the name "Sabbath" stands in Scripture not only for the particular resting day but for the whole period of the week. It is the Scriptural name for the period under this particular aspect of it. (*Cf.* Lev. xxiii. 15; Luke xviii. 12; "week," lit. "Sabbath.") This, in fact, is the *only* designation of the week in the New Testament. The important point to be noted is that the New Testament adopts the week under this Sabbatic aspect of it, and that the Lord's Day is historically built into the structure of this week as the Christian sacred day, and is named and dated with reference to the week as a Sabbatic institution. Thus: "Then the same day at evening, being the first day of the week," lit. "of the Sabbaths" (John xx. 19). "In the end of the Sabbaths, as it began to dawn towards the first of the Sabbaths," etc. (Matt. xxviii. 1). "Concerning the collection for the saints . . . upon the first day of the Sabbaths," etc. (1 Cor. xvi. 1, 2). This historic adoption by Christianity of the Scriptural Sabbatic period, and incorporation into it of its own sacred day—the Lord's Day—is to my mind a fact of no ordinary significance. It emphasises the *continuity* of the institutions.

In tracing through later history the fortunes of the Lord's Day, one is impressed by the fact that only on the basis of this full testimony to its character as an institution of divine origin and perpetual obligation

—a divinely-ordained day of rest and worship for man—can respect for the Lord's Day, or the religious observance of it, long be secured. The testimony of history here is singularly decisive. The purely ecclesiastical view—that advocated, *e.g.*, by Whately and Dean Alford—has never, as Dr Hessey, whose own position is a mediating one, conclusively shows, been able to secure the observance of the day. Some of the Reformers gave sanction to this view, and the effects on the Continent are lamentable. "The majority of the Continental population," says Dr Hessey, "cares little for the first day of the week as the Lord's Day. . . . It is Luther's day. It is Calvin's day" (*Bampton Lectures*, pp. 252-3). It was the view of many divines in the Church of England, and the fruit of it is seen in the Confession of the Homilies: "God was more dishonoured and the devil better served on the Sunday than upon all the days of the week besides." Of higher character is the so-called Dominical view of Hessey himself. This claims for the Lord's Day the sanction of inspired apostles, but disconnects it from the fourth commandment and the Sabbath of the Old Testament. Yet this middle theory has never had prolonged influence. It is one of those go-between views which, like the Arian view of our Lord's person, satisfy neither party; and the tendency has constantly been to pass over, either to out-and-out ecclesiasticism, or, on the other side, to a fuller and stronger Scriptural view. The only view which, in practice, has proved capable of producing really

salutary effects is that which, as Hengstenberg says, goes back to the solid ground of Scriptural command. The Puritan Sabbath may have carried matters to extremes. But the Puritans at least knew where to go for leverage in bringing the obligations of Sabbath observance to bear on men's consciences, and till we imitate them in basing our claim for observance of the Lord's Day broad and deep on the strong foundations of God's Word, we may labour in vain to check the present powerful tendencies to Sabbath desecration.

Rev. J. MEIKLEJOHN, D.D., Melbourne, Australia, said: I am here to-day speaking in the name of the Council of Churches in Melbourne. This Council is composed of a number of ministers and laymen who are appointed as representatives by the various Protestant Churches in the State. Whatever we differ upon, we are at least agreed as to the obligation for the religious observance of the Sabbath, and the desirability of using all legitimate efforts to preserve its sanctity. We are aware, as you are aware, that one of the most serious evils we are brought face to face with at present is the prevailing tendency to secularise the Sabbath.

I think I may claim for our Council that its efforts on behalf of Sabbath observance have not been without success, and that had it not been for these efforts the Sabbath would not be as well observed in Victoria as it is. It may not indeed be very well observed, but it is at least as well observed in

most parts of Victoria as it would seem to be in most parts of Scotland. I have been in many cities on the first day of the week, but I do not know that I have been in any city where outwardly at least the Sabbath is as well kept as it is in Melbourne. The shops (with a few necessary exceptions), including public-houses, are all closed, and our cars do not begin to run till after two o'clock; and I am glad to say we have no Sunday newspapers published in Victoria. If the brewers, or those engaged in the liquor traffic, were organising a demonstration against a Licensing Bill, they would take care, in what they believed to be their own interests, not to do, as they have recently done in England, and hold it on the Sabbath. One thing that has helped us in our efforts has been the sympathy of the working classes. This sympathy indeed is not very pronounced, and is founded probably not so much upon religious grounds as upon other considerations, but it is there. And the wonder to some of us who have thought about these things is not that it is there, but that the working classes, those who are labouring for a daily wage, are not much more in earnest than they are in seeking to resist the tendency so prevalent to encroach upon the rest of the Sabbath Day.

I may say that the Council of Churches, in various representations it has made to the Government in opposition to the running of excursion trains on the Sabbath, and, generally, in favour of the reduction of railway traffic on that day to its minimum, have been warmly supported by the men engaged in the railway

service. These railway employees have told us, and have told the Government, that they do not regard an increase of pay for work done on the Sabbath Day, or the substitution of another day in the week as a day of rest, to be at all an equivalent for the loss of the Sabbath Day. Some of them at anyrate are men with religious convictions and scruples, and wish to spend the Sabbath with their families, and they find it a poor substitute to get, instead of the first day, with its hallowed associations and privileges, the second or third or some other day of the week.

But I may say further that we have had in our efforts with regard to Sabbath observance a Government to deal with that has been on the whole sympathetic. They are sympathetic as individuals, though we think at times we have too much evidence of the truth of the old saying, "The corporate body has no conscience." The railways are owned by the State, and the Government are of course anxious to make them pay, but they are not so likely, as a private company is, to disregard the higher interests of the people in seeking to make them pay. And I think it may be said for our Government that they do not do so. We have some excursion trains indeed running on the Sabbath, and our climate, which favours more than this climate does an out-door life, leads many to take advantage of them. Perhaps in no way is human selfishness more clearly seen than in the way people seek after their own pleasure on the Sabbath regardless of the cost to other people.

I have spoken of Victoria, but Victoria is not

Australia, though just as I suppose there are Edinburgh people who regard Edinburgh as the best part of Scotland, and Scotland the best part of the Kingdom, so there are Victorians who think Victoria the best part of Australia, and as regards the keeping of the Sabbath it is at least better than some other States. On the gold-fields of West Australia, for example, one finds little regard paid to the sacredness of the Sabbath. In Kalgoorlie, on a Sabbath when I was there, there was a variety of ways in which pleasure-seekers were endeavouring to enjoy themselves. There were several football matches and a performance in the theatre by a theatrical company. Life, it should be remembered, is passed under very different conditions in these gold-fields from what it is, say, in Edinburgh, and there is more temptation to turn the Lord's Day into a day of amusement. All the same this state of things is to be deplored and helps to show how much need there is for Christian people throughout the world to do their best to have the sanctity of the Sabbath preserved. I hope this Congress will be abundantly successful and exert an influence which will be felt as far as Australia.

The Rev. JOHN FINDLATER, Leith, said that he believed that more than anything the lessening sense of moral obligation affected the regard for the Sabbath, and this was due to a very great extent, perhaps almost wholly, to the fact that God's authority was no longer felt. He believed that what was needed was that they should get to realise the authority of God.

VIII.

THE MORAL AND RELIGIOUS RELATIONS OF LORD'S DAY REST.

(*Same Session, Wednesday afternoon, continued.*)

Professor von Kirchenheim, Heidelberg, Germany, in the Chair.

The Lord's Day the Safeguard of Religion and Morals.

The Right Rev. Theodore Marshall, D.D., Moderator of the Church of Scotland.

The title of this paper implies that it is understood among us that man has a religious and moral nature as well as one adapted for the performance of work and the discharge of business in the world. Each of these natures requires to be cultivated, and for their cultivation the setting apart of a sufficient amount of time and the provision of suitable opportunities is absolutely necessary. We shall, I think, arrive at the conclusion that a fixed time and sufficient opportunity is required for the cultivation of the

religious and moral powers when we consider how much time and how many opportunities are afforded for the cultivation of our other powers and capacities. When we think of what is done for the cultivation of the mind, for training men for their work or business in the world, it will not appear as if we were claiming an excessive portion of time when we ask that one day in the week should be specially devoted to spiritual training and education, and for supplying those opportunities which all require for the increase and development of spiritual power. The absurdity of the position of those who think that the Lord's Day is unnecessary for the spiritual life of the community will, I think, appear if we were to advocate the system they think sufficient for the development of the spiritual life to the preparation of man for the ordinary affairs of the world. It being admitted that man must work, what would be thought of those who, having declared that the religious life is the highest life man can lead in the world, were to say, " It is true that you must work in order that you may eat and live; it is true that there is a great deal of business to be done, and that your powers must be trained for doing the work of the world; but still your religious concerns are all-absorbing; you must spend practically every day of the week almost exclusively in prayer and fasting and religious meditation; you must every day of the week attend meetings for religious worship and religious instruction, and these meetings will occupy by far the greater part of your time, but any little odds and ends of time which are

available you may devote to preparation for, or actually doing, secular work. You may even get a larger portion of time for worldly business if you can be spared from religious observances for an hour or two on one day of the week." Everyone knows what that would lead to. Progress would be impossible. Men, if they did not work, would be unable to eat or live. Practically, the work of the world would be brought to a standstill; the grand achievements of science, of which we are all so proud, would have been impossible. In fact, men, having little or no opportunity of reading or studying, would become little better than idiots.

Now it appears to me that those who grudge the Lord's Day as a day of rest and of Christian worship, and who refuse to allow on them a cessation as far as possible from common work and common amusement, are trying to kill spiritual life just as I have supposed persons deeply religious might try to kill intellectual and business capacity. Every form of intellectual power, business capacity, moral and spiritual force, requires to be sustained and developed. The Lord's Day is, as we believe, the divinely-appointed time, and affords a divinely-appointed opportunity for the development of spiritual power. The Lord's Day suppressed or neglected, or turned to an opportunity of mere amusement, frustrates what we believe to have been a divine intention and a divine blessing. One of the chief safeguards for the maintenance of religion and morals disappears. Whatever legal force the words appended to the

fourth commandment have, under the Christian dispensation, they indicate a great truth essential both to the proper discharge of work and business in the world, and at the same time the maintenance of the spiritual life: "Six days shalt thou labour and do all thy work, but the seventh is the Sabbath (or rest-day) of the Lord Thy God."

The divine origin of the day has its explanation in the nature and constitution of man, and that being kept in view we have a sure guide to correct thinking on the matter. The Lord's Day is a means to an end. The old rabbis made the mistake, which has often been committed since, of regarding it as an end in itself. Where the element of ritual enters we are always in danger of losing sight of the spirit while our attention is being fixed upon the letter. Christ protested against the mechanical observances of His time when He said, "the Sabbath was made for man, and not man for the Sabbath."

A time is needed for meditation upon the things that pertain to our duties to God and man, a time in which to realise our own position. We mark an event by planting a tree, by founding a scholarship or raising some permanent memorial. We have times in which we attend to certain things, and if they are not done then the danger is that they are performed so spasmodically that the result is almost worse than if they had not been done at all. So persuaded were our ancestors of this that when they saw religion declining because of a lack of attention to divine ordinances they, in 1574, brought into existence a

custom which lasted for well over a century, namely, that of employing searchers who were sent out by the Kirk Sessions during the Sunday services to report on those who were found "vaging abroad upon the streets" and had them cited before the Session. The underlying fact here is the belief that attendance upon ordinances brings one into contact with uplifting influences.

No one of course in the present day regards such inquisitorial proceedings on the part of the Church as either possible or desirable; but while we lay aside all archaic practices there is no reason why we should lose sight of the object which they were intended to further, or that we should not try to further that object, persuaded that it is a good one, by methods more in keeping with Christian liberty and the spirit of our own age.

Men cannot be forced to "keep the Sabbath," as the old expression ran. Still, its disregard tends, at least, to the lowering of spiritual and moral life. Hogarth showed a true knowledge of human nature when he pointed, at the beginning of the *Rake's Progress*, to a lad playing at marbles on a tombstone during divine service. That lad's career ended at the gallows. No such unhappy result of disregard of the Lord's Day need be dreaded as common, but a lowering of the religious and moral life is an almost certain consequence of the neglect of Sunday. The self-restraint which keeps men from merely pleasing themselves on the Lord's Day will help them in all the duties and temptations of life.

Religion has been defined as " Conscious voluntary union with God, as morality is conscious voluntary union with the race " (Momerie). Man only attains to his best when he is conscious of holding communion with God, but such communion requires leisure and opportunity. We are familiar with the moral degradation that is speedily reached by any class

" Whose sore task
Does not divide the Sunday from the week."

Grinding toil for seven days in the week demoralises the whole man. To be ever held in the grip of earning the means of livelihood, to have the jangle of the mart forever in one's ears, to be engrossed continually in the whirl of frivolity and amusement, is to kill the power that makes for that which is best and highest. We must do the world's work, but it would completely overwhelm us if Sunday did not come with its break in our ordinary routine. We know how difficult it is to keep the soul's life flourishing even with the break and the opportunity Sunday brings, but what would it be if there were no Sunday quiet and no holy influences to raise our thoughts to those heights where a vision is afforded of the Eternal, and where glimpses into the Unseen are to be had.

A fixed and set time is a necessity, for then we are forced to turn aside from ordinary things and have the opportunity of giving our attention to those that make for righteousness. A time when we can forget the necessities of food and raiment, and realise that life is more than these, for this day reminds us that

there is another world than this, and it recalls thoughts of the Resurrection and reminds us of our union with the Father through Christ.

That the Sunday rest is a safeguard of religion and morals hardly requires proof. Our faith must find a means of expressing itself. The expression of our religious faith finds an outlet for itself in acts of worship which we must observe together, and so there must be a time for their observance. We must have a set time to think upon the highest things, upon God and eternity, upon Jesus Christ and man's redemption, upon the Holy Spirit and man's need of a Comforter, not only if we are to go on believing in them, but if we are to keep the knowledge of these things alive in the world. So that the value of the Lord's Day from this point of view is that we not only strengthen ourselves in the faith when we use its opportunities, but we publish it to all men. It was Dr Norman Macleod who wrote: "It is not too much to say that without the Sunday the Church of Christ could not, as a visible society, exist on earth." It is impossible to attach too much importance to this statement of Dr Macleod. His name is associated in this country, more perhaps than that of any other man, with the greater liberty which Christians nowadays enjoy in the use of the Lord's Day. No doubt when Dr Macleod made his famous speech on the Sabbath question men's minds were beginning to realise that they were not bound as our ancestors imagined by the letter of the old Jewish law, but he it was who gave expression to the ideas which were

stirring in many minds. It is important then to keep in view that he never contemplated the disregard of the Lord's Day, which has greatly increased during the last forty years, and which the object of this Congress and of similar endeavours is, if possible, to arrest. It may be said that the existence of the Christian Church, and its influence upon the nations of the world, depends to a great extent on the observance of the Lord's Day. Without affirming that religion and morality must disappear from the face of the earth if there be not a Lord's Day in which they may be strengthened and cultivated, it is as certain as anything in the world can be that the claims of religion and morality will greatly suffer. Unselfish Christianity is almost certain to disappear before worldliness and the pressure of worldly business and amusement if there be not such a regularly-recurring check as the Lord's Day on that which is entirely of the earth earthy. It has been well said: "Laying aside all questions of absolute commandment, we may rest our advocacy of the Lord's Day not on enactment but on the necessities of human nature. It is necessary not because it is commanded, it is commanded because it is necessary."

That is true of all the ten commandments.

Sir ARCHIBALD CAMPBELL, Bart., of Succoth, said he thought it would be not the least interesting and important event in the programme of the Scottish National Exhibition that this Congress should have been held there. One realised that it was a sign of

the times, and a significant sign of the importance that was being attached to this question of the better observance of the Lord's Day, that such a Congress as this should be held within these temporary walls, which necessarily were more devoted to purposes of recreation than to the consideration of such subjects as they had had before them that day. He had had the privilege of being connected for a good many years with the old—some used to say antiquated, but he was glad to say that it had renewed its youth—Sabbath Alliance of Scotland, now called the Lord's Day Alliance. It was only a few years ago that the Sabbath Alliance was treated as a subject of legitimate jest by some of their newspapers, and people rather shrugged their shoulders when there came a protest from the Sabbath Alliance against any fresh inroad on what they held to be the proper observance of the Lord's Day, as much as to say, "Only the old Sabbath Alliance. That counts for nothing." But that Congress and other things that had happened in the last year or two had brought it about that such deliverances could no longer be treated lightly. It was not merely a question of what one society did or said, but there was a federation of societies all united in one great common object to try to preserve, or to regain in so far as already lost, the distinguishing characteristics of that precious heritage which they had as Britons in the Lord's Day. There were many encouraging signs; but, on the other hand, the very fact that people who had been indifferent were beginning to realise that something must be done to

prevent their precious heritage from slipping away from them altogether made it abundantly manifest that it was high time for all good citizens to unite in taking the question up.

He might, perhaps, say a word about the observance of the Sabbath as it affected the navvies. For a good many years he had been interested in the Scottish Navvy Mission, and in view of this conference he consulted the Superintendent of the Mission as to what extent Sunday labour was prevalent on public works contracts. He was very glad to say that the answer he had received was that so far as the Superintendent's experience went there was at the present time comparatively little Sunday labour on the large public contracts. While one realised that there was still very much scope for the Sunday being better observed amongst the men who were employed on these great public works, still he was glad to say that the contractors did not try as a rule to make the men work on the Sunday—at anyrate so far as Scotland was concerned—though, perhaps, south of the Tweed matters were more lax in this respect. The whole matter of Sunday labour, however, must be dealt with not so much by legislation as by the influence and example of each individual Christian doing what he could. Unfortunately it was increasingly the case that even where men were not obliged to work on the Sunday, and where they had the opportunity of taking the religious advantages which the day gave, there were many who utterly neglected them. He sympathised with the workman

who felt the need of bodily rest on one day out of seven, but he wished that more of those who were not compelled to work on Sunday would make a better use of the day than by wandering aimlessly up and down the thoroughfares without a thought of the service and worship of God. While they wished to preserve the Lord's Day Rest from being encroached upon in the way of labour, at the same time they wished to try and do what they could to help those who were not obliged to labour on that day to make a better use of their leisure than unfortunately to a large extent they did at present.

Rev. GEORGE SMART, Dundee, said,—The Lord's Day is the safeguard of religion and morals because on that day religious and moral truths are revivified in the hearts of men. We cannot take religious and moral truths into our hearts as we take goods into a warehouse—once for all and the work is complete. On the contrary, we require to do unto them as we do unto the seed-corn; we must not only plant them in the heart, but we must protect and foster them, so that they may grow and bear fruit. That can only be done by a regular return to truthful reflection upon the gracious truths of religion, without which they cannot be retained in the heart or made influential in the life. Long lapses do not help the mastery of any subject, or the acquisition of any art, and it is not otherwise with religion and morals. Unless regularly recalled and thought upon we lose hold of them and they of us. This is not open to doubt or

debate. Those labouring in large cities, like myself, must have observed that certain employees in particular spheres, such as railway servants, cabmen, boatmen and bakers, who are largely, if not altogether, deprived of the Lord's Day, become careless, hard and callous to religion and religious ordinances; their habits tell upon wife, children and home, and at length they, in too many instances, leave the company of the religious and are numbered among the lapsed. It is admitted that a few such rise above the difficulties and temptations of their spheres, but the fact remains and shows how absolutely necessary the Lord's Day is, and the Lord's Day given to religion, if religion and morals are to be preserved. A comparison of the vital statistics of countries which have surrendered the day to pleasure and gain with countries which largely keep the day for religion tell their own tale and clearly prove the day, and the day for religion, to be necessary for the maintenance of religion and morality.

The Lord's Day is the safeguard of religion and morality because on that day religious and moral truths are instilled into the minds of the young. On the one hand, call to mind what instruction in religion and morals has been to the young in our loved Scotland on the Lord's Day in home, school and church, by teachers, parents and ministers, making impressions and creating impulses which sent them to the side of the good and kept them there all through life. On the other hand, suppose the Lord's Day secularised and made to

differ little from a common holiday, as old and young crowd rail and car and steamer on pleasure bent, the church largely deserted, the school greatly thinned, and even the hearth clean swept, the beneficent Lord's Day work, hitherto conducted among the young, moulding their character and shaping their destiny, would be paralysed if not abandoned. Imagine this last picture taking the place of that first, and would not religion and morals rapidly decline? There can be little doubt but that the one living picture has begun to push out the other living picture! I have been told by teachers in different parts of the country—by teachers in private schools in this city—that I have little idea of the utter ignorance of religious truths on the part of boys and girls living in the tenements and villas of our cities. This largely arises from the fact that the Lord's Day is being given to other than religious ends. Fireside Lord's Day instruction has been abandoned. But nothing done for the young does not mean nothing sown and nothing reaped. A harvest there must be! We cannot do without the great truths for which the Church stands without irreparable loss! Take two sets of families occupying the same row of villas or tenements; the one set spends their Lord's Day in rounds of varied pleasures with no place for religion or religious ordinance, the other gives the day to religious worship and service, to the religious training and instruction of the young, and now that the two sets have grown to manhood and womanhood how widely different they are in

build and life. The young must be instructed, and without the Lord's Day—the Lord's Day given to religion—it cannot be done, and if not done religion and morals decline.

The Lord's Day is the safeguard of religion and morals because on that day religion and morality are pressed on the attention of men. The day, in its silent and regular return, preaches religious and moral principles which stand in striking contrast to the principles prevailing on week-days. On week-days, apart from any infringement of right principles, the atmosphere grows heated on account of keen competition, burning jealousies, selfish maxims and ambitions, but the Lord's Day comes like a fresh breeze from the mountains, cooling the hot air and bringing before men a new set of principles, obligations and aims, "pointing to a higher world and leading the way." What would that every-day world grow to were it not for the wholesome Lord's Day checks? That day sends moral and religious principles to the front; keeps alive generous sensibilities and pure affections; creates a healthy public opinion; helps men to govern themselves; sets before them high ideals and inspires them to follow them. On no other day could religion and morals be so pressed upon men. Without that day religion and morals would wither and die; and what then? You have the answer in history; for France abrogated the Sabbath, and in doing so proved "that God is as necessary to a nation as freedom, and religion as indispensable as bread."

You cannot sustain religion and morals without the Rest-day, and that day is a safeguard of religion and morals.

Without this day the vast army of men and women who spread themselves over the whole world, not to destroy men's lives but to save them, would be greatly crippled, if not set aside, in their magnificent enterprise; society would be swept by an ever-increasing tide of worldliness; religion and morality would decline, and darkness and death settle down upon the world.

IX.

THE LORD'S DAY AS OBSERVED IN OTHER COUNTRIES.

(*Reports submitted at second part of Third Session.*)

Sir MARK J. M'TAGGART STEWART, Bart., in the Chair.

The Rev. Dr J. W. HARPER, Alloa, offered prayer.

THE LORD'S DAY IN THE U.S.A.

The Rev. J. A. M'CALLUM, Philadelphia, U.S.A., said:—

If a clearly-focussed picture of the Sabbath as it is to-day in the United States of America could be thrown upon the screen the immediate effect would be far from heartening to those who believe in a day of rest and worship. And this in spite of the fact that the Sabbath is one of the central pillars upon which the life of the nation was originally based. It was transplanted to the new continent by the earliest settlers and gained rather than lost by the change. It is said that the first law passed by any British colony in America was an enactment by Virginia, in 1619, for the observance of the Sabbath. It was enshrined in the conscience of the Pilgrims and

the Puritans who began to reach the New World a few years later, and as a definite result of their high regard for the sacred day it was incorporated in the Constitution of the United States, which expressly debars the President and Congress from discharging their official duties on the Lord's Day. Upon the statute books of every state in the Union, with two or three exceptions, there are laws for its protection against the aggressions of greed and thoughtlessness. It is safe to say that if these laws were obeyed the American Sabbath would leave little to be desired in our present stage of moral and spiritual discernment.

But notwithstanding all this it would seem upon the surface that the Sabbath has largely become a spent force in America, and has taken "a faded place in the catalogue of exhausted influences." While in many of the older and smaller communities a fair level of observance is reached, and while there is a sprinkling of the population everywhere who have a high regard for the sanctity of the day, the outlook on the whole is depressing. There seems to be but little deeply-rooted conviction, and many who observe the Sabbath appear to do so through habit and inclination rather than through a living belief in its sanctions.

True, the wheels of industry in mining, agriculture and manufacture are largely stopped, but the railroads, with few exceptions, run as usual. Many pleasure resorts are wide open. Sunday excursions by boat and train are the fashion, and in many states baseball and other athletic pursuits reach the highest

pitch of enthusiasm. In several of the larger cities theatrical and other amusements reap their greatest profits on Sunday, while in city and country alike the Sunday newspaper pours its moral and intellectual poison into the arteries of the nation's life. Nor is this all. For while a considerable proportion of the population remain aloof from direct contact with these influences, indirectly they affect everybody. It is well-nigh impossible for any man, however pure his motives and lofty his ideals of Sabbath observance, not to have his spiritual tone lowered in such an atmosphere and to find himself countenancing, or even justifying, actions that at an earlier time he would have regarded as unpardonable breaches of the moral law.

It used to be the fashion to blame the " pagan " immigrant, who has been coming in such force to our shores in these later years, for the threatened loss of the Sabbath in our American life. It was said that he brought his loose ideas of Sabbath sanctity with him and refused to conform to our standards. There is a measure of truth in this position. No doubt the millions from European countries where the Sabbath is not regarded, or is regarded as a half-holiday, have left their impress in a marked degree upon the new life they have entered. But this does not shift the responsibility of the native-born Americans of Puritan blood. It does not alter the fact that if they had remained true to the standards in which they were nurtured they could easily have withstood the foreign impact, and the newcomers would have

been moulded according to their ideas and leavened by their clearer recognition of truth and right. Thus the very force which has been a factor in dragging down the Sabbath from its former level could have been used to undergird and establish it more firmly in our national life. To blame the foreigner for Sabbath decadence is in the last analysis much like Aaron's blaming the fire for the golden calf. The American Sabbath was entrusted by Divine Providence to the American people, and the day never was where they could not have kept it untarnished if they had put forth united and unreserved effort in its defence.

The secret of the changed Sabbath lies primarily in the root of all evil—greed of gain and the host of evils that always arise when this affection is given free rein.

The first Sunday local trains were run in Boston in 1860, between that city and Brooklyn, on the urgent request of certain well-to-do people who had moved to Brooklyn and wished to attend church in Boston as formerly. But when these trains had been running for a short time it was noticed that there was a decided change in the nature of the travel. People who never attended church began using the trains for pleasure. These people had the same legal right as churchgoers, but, what was more important from the point of view of the railroads, their money swelled the revenues of the companies more rapidly. Thus there naturally followed the Sunday excursion to places of amusement, and the development of the latter to accommodate the crowds who came.

To give a single illustration of the proportions reached in this sphere I may mention that when Sousa began his band concerts at Willow Grove, just outside the corporation of Philadelphia, on Sunday the 16th of August of this year, it was said that 75,000 people were present to hear him. Not only did these thousands require to be carried by rail, they had to be amused and fed. When it is realised that Willow Grove is only one of several amusement centres around Philadelphia, it is not to be wondered at that approximately five millions of people, or one in sixteen of our population, have no Sunday rest. The motor-men and conductors on the trolleys in our large cities have to work harder on Sunday than on any other day of the week. This is also true of many employees in other lines of service.

Furthermore, there seems to be a suggestive and warning correlation between wealth and the non-observance of the Sabbath. While there are many rich men whose manner of spending the Lord's Day is not open to objection, the vast majority seem unable to withstand the temptations always engendered by prosperity. I use a personal illustration simply because it is typical. My first pastoral charge was a quiet village not far from New York. The congregation was made up of old families who had been nurtured in strong religious traditions. They were usually to be found in their pews on Sunday. But when motor-cars became the fashion several of these families became possessors of them, and men and women who had been faithful at worship before could

not resist the temptation to scurry over the country-side, and in some cases, with cool effrontery towards the Spirit of Truth, they tried to justify themselves with specious arguments about worshipping under the blue sky and in the inspiration of the beauties of Nature. Thus has the canker eaten its way so deeply into our national life that its effects are evident even where our strongest front should be shown.

In wealthier communities the rich, while generally observing the formalities of religion, make Sunday such a day of entertainment and amusement that their servants find it the hardest day in the week, and when the latter have been brought up to a rigid observance of the Sabbath they lose regard of the day by the contagion of example. If afterwards they chance to be situated where they do not have to work on Sunday the old faithfulness in worship does not often return.

I am firmly convinced that this general attitude toward the Sabbath, which I have tried to indicate, is not due to any reasoned convictions regarding the invalidity of the Old Testament law or to any clearly-reasoned application of the principle of our Master formulated in the statement, "the Sabbath was made for man." The average man who disregards the Sabbath will not seek to justify himself on the ground of the inapplicability of Sabbath law, either Biblical or statutory; the reason lies deeper. The attitude of the public to the Sabbath is largely a phase of the widespread disregard for law that has crept like subtle poison into the nation's blood.

The influence of this disregard can be traced through the entire social organism, in the corrupting of legislatures, in the violation of fiduciary relations, in the lynching of negroes, in the violent outbursts of race prejudice and hatred, in the widespread divorce evil, in municipal corruption, in the frequency of murder and in the delay and miscarriage of justice. The Sunday law, perforce, suffers with the rest, though the effect is more widely felt, because it touches the springs of life on all sides, physical, intellectual, moral and spiritual. As an example we may take the case of Atlantic city, America's greatest summer resort. When Governor Fort of New Jersey, a month or so ago, made the unprecedented demand that the saloons and gambling-houses of that city close on Sunday in accordance with the law, they paid no attention to him. When he called upon the Mayor and other officials to enforce the law they utterly ignored or openly defied him. It was not until he threatened the city with martial law that his order was obeyed, and even after that mass meetings of the citizens were held to denounce him for his interference, as it was naïvely called. As we shall see it would be unfair to assume that this incident reflects the attitude of the American people toward Sunday closing of saloons, but in large degree it does reflect their attitude towards the law when it seems to run counter to their immediate interests.

Just here we have touched incidentally upon one of the chief factors in the situation. The saloon is largely responsible for Sabbath desecration and for

the other evils we have mentioned. It fosters an atmosphere where the germs of lawlessness develop and from which they find an entry into the body politic. Eliminate the saloon from American life, and while the problem of Sabbath observance would not be wholly solved the chief difficulty in its solution would be out of the way.

I realise fully that this is a dark picture, and I hasten to assure you that it is not the whole truth. It is only upon the surface that the Sabbath appears to be a spent force. Go deeper and you will find a saving, invincible protest, demanding a renewed respect for the Lord's Day without bigoted notions of its observance. The good seed sown in the earlier part of the nation's history is bearing fruit in the lives of millions who, however faulty their practice and unreasoned or ill-reasoned their convictions, still have their hearts set on a social ideal that can only be attained where one day in seven is given to the culture of the highest affections.

Then the working men, approaching the problem from the point of view of mere physical need, have become thoroughly alive to their rights. They have learned that seven days' work does not mean seven days' wages, and that even though it did, in the end it would not pay, for Nature is never mocked. Thus the labour unions are attaining breadth of view in regard to the Sabbath, even where they have no recognition of religious needs. President Gompers, of the American Federation of Labour, has made the following statement: "Not only am I personally in

hearty accord with any movement which has for its object the preservation of one day's rest in seven, but the American Federation, representing as it does over two millions of working men and women, has emphatically declared itself in favour of the Sunday Rest-day, and it has done as much, if not more than any other organised body of men and women to enforce the observance of the Sunday Rest-day." The altruistic spirit is beginning to work more deeply than ever before, and while there is yet no clear definition of its aims on this question, there is tacit recognition that every man has a right to his Sunday at home. Whenever an earnest attempt is made against the slavery of Sunday labour by any group of workers, they are sure of a fair measure of sympathy on the part of the public, even though their cause runs counter to what the people believe to be their own interests.

There are other signs upon the horizon which are inspiriting. Here and there over the country strong men are rising, " the holy seed in Israel," and under the pressure which they exert much is being done at least to hold the ground not yet lost. Judges are coming to the front who are not afraid to give unpopular decisions which sustain the statutes. The several Sabbath associations, notably in New England, New York, Pennsylvania, Ohio and Wisconsin, have done signal service in guarding the Lord's Day in the face of the greatest indifference on the part of the people at large and the bitterest opposition on the part of the enemies of the Sabbath.

These associations have been especially fortunate in enlisting the services of men of outstanding ability and sturdy character who have prevented legislation adverse to the Sabbath, both in the State legislatures and at Washington. It is appalling to think of the inroads the enemy would have made had it not been for the watchfulness of these friends of the Sabbath and their zeal in bringing public opinion to bear upon indifferent legislators. They have done effective work in several sections of the country in agitating for the observance of the law in the closing of saloons, barber shops, groceries and theatres and other institutions accustomed to pervert the day. As a result of their influence in certain localities the public conscience has been quickened and the sentiment in favour of a better observance of the Sabbath has crystallised in the prevention of racing and professional baseball, and even in the discountenancing of such private games as golf and tennis. Under the pressure of the new public opinion that is forming as a result of the work of these associations, in a few sections of the country the railroads are beginning to discontinue Sunday excursions.

These are but intermittent indications of a gathering force that lies far beneath the surface. Within the last five years a great change has taken place in the moral standards of the nation. A great revival, ethical in its thrust, but as is essential, with a religious basis, has been working throughout our national life. One result is that over a third of the population is under local option or prohibitory rule.

Thirty millions of people have voted the liquor traffic out, and the indications are that these numbers will constantly grow. The whole trend of life is towards a higher righteousness. The recognition of spiritual values is becoming every day more prevalent, and on the full tide of this movement the Sabbath is being lifted again towards its rightful place.

The signs, so far, are only sporadic, but they are sufficient to show that the people are beginning to realise that right and truth are stronger than wrong and error, and that in the end the average man is better off to strive for them. To give an illustration, the Governor of New Jersey, as we have seen, has stood out against the politicians and has insisted that Atlantic City's gambling-houses and saloons close on Sunday. Such a thing would have been impossible only a few years ago. There would have been no public sentiment anywhere in the State to require such an effort or sustain it when made. But to-day, throughout the length and breadth of the nation, moral energy is constantly increasing and is gathering around certain centres; and the grave responsibility to which the friends of the Lord's Day are called is simply to harness this energy and direct it against the enemies of the Sabbath, the heart of our moral life.

To this very end there is a movement on foot now to combine in one effective * organisation of national scope these various associations which have been doing such good work locally in several states and

* This has been done. The name is "The Lord's Day Alliance of the United States of America." *See* List of Societies, &c., p. 266.—ED.

cities, but which have not been able to accomplish nearly so much as they could if they had the driving power of a national organisation behind them.

At the call of a committee appointed by the International Federation of Sunday Rest Associations of America, a national convention is to be held in Pittsburg, Pa., the first week of December of this year for the purpose of forming a national organisation after the pattern of the eminently successful Lord's Day Alliance of Canada. The chairman of the committee, the Rev. Dr T. T. Mutcheler of Philadelphia, is devoting his entire energy to the success of the convention, and as a result men of commanding position in the nation's life have promised their attendance and support. We hope for great things in the formation of the new organisation, and there is bright promise that we shall not be disappointed. For after all, behind every lapse of the tide of righteousness, as well as every advance, lies the all-conquering spirit of God. Good must eventually triumph, but it will come the sooner if we do our part faithfully.

Such is our condition and our hope, but we realise that it is not an American problem alone. It is a problem of the kingdom, and the kingdom is world-wide in its reach. Every advance made in any of the nations represented in this Congress will help us; every victory of ours will help you. Nor shall the fight be won in any national triumph however great. As the waters of the oceans tend to the same level, whatever the section of the globe on which they rest,

so the moral and spiritual forces of mankind tend also to the same level. If China or Arabia or Japan have not as lofty a spiritual outlook as we, they will exert a downward pressure upon our life. The Sabbath will never come to its own in any nation until, among all Christian nations, it shall be securely established in the affections of the people—its glad observance both a proof and a test of their deepening spiritual life, sustaining them in restful Christian hope and restful contemplation of God's goodness, and protecting them from the assaults of moral indifference, greed and lawless pleasure.

May our mutual service hasten the day when all the nations of the earth shall be united in one spiritual federation over which Jesus Christ, the Lord of the Sabbath, shall be enthroned.

The Continent of Europe.

M. Elie Deluz, Secretary of the Committee of the International Federation, Geneva, for the Observance of the Sabbath, sent the following communication:—

The chief initiator of the cause of Sabbath Rest on the continent of Europe was the banker, Alexander Lombard of Geneva. Shortly after his retiral from business, he decided to consecrate his leisure and the remainder of his days to the good of his neighbours and to an essentially Christian cause. In 1861, during the meetings of the Evangelical Alliance held at Geneva that year, he was deeply struck by a

discourse of the Professor of Theology, Frederick Godet, Neuchatel, on the Lord's Day. He saw that there lay a divine and human cause to defend, a reform to work for, and although somewhat timid by nature in playing a public *rôle*, he decided to consecrate the rest of his days, and to obey the voice of conscience, which spoke by turns as in the old days to Gideon, " Go with the strength which thou hast," and as to Saint Paul, " My grace is sufficient for thee, for my strength is made perfect in weakness." So compelled, he became the founder of a Genevan Committee for the sanctification of the Sabbath. He then promoted in his country the foundation of other like committees, and in 1866 he was able to preside over the Swiss Society in the same work.

In order that this work might spread beyond the frontiers of his own land, Alexander Lombard conceived the idea of the first International Congress for the observance of the Sabbath. It was held in Geneva in 1876. This Congress was a strikingly remarkable one. It brought together more than 400 members, and leading men from the four corners of Europe, two representatives of the German Emperor and other German Sovereigns.

The two thoughts which dominated the Congress were:—

1. The rest of the Sabbath is a moral and physical necessity of the first importance for all workers. It is a question of human dignity, of religious life and social justice, of love for one's neighbour, of the raising again of the family, and of public prosperity.

2. The question of joint responsibility, and the need of founding a central international bureau which should be the principal centre of action on the European Continent.

From this movement sprang the International Federation for the observance of the Sabbath, founded at Geneva in 1877. The resources were feeble (they have always been), the work was considerable, notwithstanding our courageous leader, the new Alexander of social peace and well-being, courageously accepted the direction of the frail bark of the Federation. This he continued until his death in 1883. In this beautiful and good work he frequently met in his course numerous rocks, of which the saddest was the disdain of his contemporary Christians for that which they called his hobby. It brought to him the surname of Sabbath Lombard, since become his title of honour.

The Congress of Geneva in 1876 stirred up the cause of the Sabbath in religious circles. The Evangelical Committees already founded by Alexander Lombard in Germany, France, Holland and Switzerland grew stronger and increased in number. There were Congresses or International Conferences at Berne in 1879, at Paris in 1881, at Brussels in 1885. However, in spite of their importance, these meetings failed to sufficiently rouse public opinion in Switzerland, and especially in the neighbouring countries. Catholic Committees formed here and there in Italy and in France, composed for the most part of women under the direction of the Comte L. de Cissey, had no more success among the masses and the

official classes. There was then, generally speaking, indifference on the question.

In his famous circular to his Minister de Portalis, Napoleon I. had largely contributed to discredit the laws on the Sabbath when he said that "A man ought to work every day if he would eat every day." In France they only considered how they could free themselves from what remained in the laws or decrees relative to Sabbath Rest. Thus the French Parliament in 1880 abrogated the law of 1814, which had fallen into desuetude, and a ministerial order of 1886 abolished the obligation for the State contractors to suspend work on the Sabbath.

At this time two events assisted the Committee of the International Sabbath Federation, who, however, were not sleeping.

First, the Official and International Congress of Weekly Rest, held at Paris on the occasion of the Exhibition of 1889. It was directed by eminent French economists and the Secretary of the Genevan Committee, who had first suggested it and was one of the principal organisers.

This Congress, at which it was forbidden to mention Sabbath Rest in the title, so much did they fear that it was a clerical work, had the merit of placing in evidence the hygienic and social benefits of Sabbath rest, till that time too much misunderstood, and its possible application in the domain of industrial and commercial life. It was not a question of rest in the week. Thanks to an official communication made to a large number of French papers, and which gave a

good summary of the work of the Congress, the press of that country took notice of it; some criticised it in a superficial manner, but the greater part were favourable. Discussion was initiated and continued. Here lay the success of this Congress. The excellence of the Sabbath Rest was soon proclaimed from a more elevated platform than that of the Paris Congress, and here lay the second event which helped the labours of the Federation, and other Committees.

We have in our mind the International Conference for the protection of workers held at Berlin, from the 15th to 30th March 1890, on the personal wish of the Emperor of Germany, William II., to which twelve European States sent their representatives. Sabbath rest was the first subject of the programme.

That Conference ought at first to have been held in Switzerland, and it is permissible to think that in that the Federal authorities had more or less yielded to the influence of the various Swiss Committees, seeing that the Federal Swiss Council had even summoned the Conference, when by common desire it was Germany which was called to realise it. The opening of discussions in the papers, and the testimony given on this occasion to the high importance of Sabbath Rest for the workers, contributed on their part to honour the cause of the Sabbath in Europe.

Add to the circumstances which we have just indicated the many means set in operation by the Federation and its Committees; renewed Congresses (of which we have now the 13th); intervention in

other Congresses; participation in Exhibitions who have awarded to the Genevan Committee three silver medals, and one gold medal and a grand prix; *L'Ami du dimanche* and the *Schweizer Sonntagsfreund* largely circulated; frequent articles in the daily press; meetings on particular subjects so as to enrich the literature of the Sabbath in its different aspects; special bills; announcements against Sabbath trade; envelopes with devices for propaganda, and many other endeavours to combat human egoism.

It was indispensable that the subject of Sabbath Rest should be lifted from its rut of ecclesiastical narrowness, where men had buried it for ages. For long they had separated the Day of Rest from the merciful purposes of God, and it was necessary to make it evident to the multitude that the Lord's Day is also *par excellence* man's day, and the day of family life.

The popularity of the subject of Sabbath Rest was also increased by the fact that, besides the reasons already expressed, work had become more intense, more enslaving than formerly, thenceforth the needs of individual liberty, of suspension of work, and of social justice were also more and more accentuated. The man who gains his bread by the sweat of his brow has come to recognise his right to liberty, and to the rest of one day in seven. After having heard this right proclaimed in many tones and under many forms, their intellect is convinced, and the Day of Rest has been better appreciated by

multitudes who formerly never grasped its value. The labours of the Sabbath Committees are now come to the point of showing that, as Leibnitz said, "God is a better philanthropist than man."

Once public opinion in the different countries has been conquered to a certain extent on account of the excellence of Sabbath Rest, and as the workers, on whose behalf the propaganda was made, have been persuaded that they were deprived of a human right, the people and their representatives will soon ask for laws, so as to place those interested in possession of so evident, and beyond all doubt so necessary, a right. In addition, although the Federation and its associated Committees have always extolled and advocated the *regime* of persuasion and of liberty of action in the matter of Sabbath Rest, laws have been asked for, proposed, voted, and are even now applied in the greater part of Europe. This is what we shall now show.

In *Germany* circumstances have led our Committee to aim a little high. Our old President, Alexander Lombard, had succeeded in gaining to the cause of the Sabbath some high notabilities in Hamburg, Berlin, Dresden, Stuttgart, and evangelical Committees were founded. The Emperor, William I., showed himself sympathetic to our work. We have already mentioned that he did us the pleasure to send two representatives to our Congress at Geneva in 1876. He repeated this good usage at the Congress at Berne in 1879. The Grand Duke of Baden and the King of Wurtemberg also gave us proofs of

their interest in our labours. Soon we had as adversary the famous Prince Bismarck, who preferred to protect industry rather than the worker. He maintained that to have the right to rest one day in the week it was necessary that the worker lose one-seventh of his wages, and as that was impossible the worker ought to bow to the necessities of industry.

The German laws sufficiently protected the hours of public worship, but not so the workers; they had the defect, for the most part, of the Sabbath laws of that time—they were too much ecclesiastical and too little social.

The envelopes used in the propaganda, which bore in German the device, " Lessen the work of the Post Office on Sabbath," etc., had the honour of being interdicted in Germany. Orders were issued to return to the Dead Letter Office all those which were posted throughout the country, but those which came from foreign countries continued to be delivered.

With the advent to the throne of William II. the Sabbath regained its rights. As Prince Bismarck quitted power and the Chancellor's Palace, the great International Conference of 1890 for the protection of the workers, of which we have already spoken, was held there by the wish of William II. Sabbath Rest for the workers was the first article discussed by the Conference. It was acknowledged to be indispensable, and that cause made considerable progress in Germany.

In 1892 we held a remarkable Congress at Stuttgart. In the same year the German Empire applied

the new law for Sabbath Rest in commerce, and in 1895 another for industry. Both considerably ameliorated the situation. That for commerce reduced the work on Sabbath to the maximum of five hours between seven o'clock in the morning and two o'clock in the afternoon, the hours of nine to eleven remaining as before free for public worship. Municipalities had, however, the right to limit these five hours as they pleased. A good number took advantage of this, and in the front rank we find the town of Frankfort-on-Maine, where the greater part of the business premises, according to a local statute, are shut the whole Sabbath.

Many of the municipalities have, on the contrary, abused their power of multiplying exceptions at the expense of Sabbath Rest. Travellers' Associations and other Employees' Associations made strong protest. At our twelfth Congress, held at Frankfort-on-Maine in 1907, one could hear quivering echoes of legitimate energetic claims for Sabbath Rest throughout the whole Empire. We have since learned that the Government at Berlin are working, revising the Sabbath laws of the Empire, still further restricting labour on that day as well for commerce as for industry, and we believe that we may found good hopes on that revision. The actual Chancellor, the Prince von Bulow, in effect declared a little after our Congress at Frankfort, " That he would take care that the only exception for labour on the Sabbath would be the ground of urgent necessity." In the transport services Germany has for a number of years con-

siderably limited its goods trains, and a little later its postal service on the Sabbath. A like demand is also made for river service, where the abuses of continual work are still manifest.

Austria-Hungary.—Austria for twenty-five years has made efforts to restrict work on Sabbath. However, the situation leaves much to be desired. The last Austrian law is that of 18th July 1905. It reduces the work on Sabbath in commerce to four or six hours, according to the towns. The Governors of the Provinces have power to reduce this time of work to two hours, or even to enforce the complete closing of shops during the Sabbath in certain categories of commerce, but the power is rarely used, the customs of the people not permitting it. The weakness of the Sabbath laws of this country, which is as great in industry as in commerce, is the multiplicity of exceptions. However, the workers in the manufactories ought to be free every second Sabbath, or to receive an equivalent during the week. Papers cannot be printed on the Sabbath. On the railways, the decrease in the goods trains, which ought to have resulted from the laws passed in 1893 and 1897, have not been given effect to.

Hungary has a social law of Sabbath Rest since 1891. The greater part of the shops are shut at mid-day, and although there are numerous modifications which the Minister of Commerce can authorise, the situation there is preferable to that in Austria. Owing to a strike, printers and editors of papers have had the Sabbath Rest guaranteed by law.

Belgium.—In 1885 the International Committee of Geneva commenced a campaign in this country in favour of Sabbath rest, in asking the first International Railway Congress, then met at Brussels, to consider the necessity of not entirely depriving the railway employees of all rest on the Sabbath.

The Congress confined itself to stating the necessity of a periodic rest. That was not too compromising, but it was better than a refusal.

In the same year the Federation of the Sabbath convoked its fourth International Conference at Brussels. The Burgomaster of the town, M. Buls, refused a meeting-place, and he made it known that he would not favour either a synod or council. We then addressed ourselves to the Ministry, who freely granted us the beautiful marble Hall of the Palais des Académies. The meetings were held, the reporters came to take notes, the ideas made a stir in the Press, and through it to the public. In 1893 some Catholic philanthropists founded a Belgian Association for Sabbath Rest on a social basis.

At the same time the Minister of Posts and Railways, then sympathetic to the cause of Sabbath Rest, undertook reforms for the benefit of the numerous *personnel* under his orders. He shut during the Sabbath the stations of slow goods trains. Soon afterwards he issued the Belgian stamp with a little band, " Do not deliver on Sabbath," and limited the work of the Sabbath in the postal and telegraphic service.

In 1896 the Minister of Industry and Labour, who

wished to obtain rest for those engaged in commerce and industry, asked our help to organise the eighth International Congress for Sabbath Rest. It took place in 1897. It was a brilliant assemblage, presided over by the Minister himself. Some years later, in 1901, the Minister, who had had great obstacles to surmount, succeeded in getting the Chamber of Representatives to discuss a law of Sabbath Rest. It gave place to heated discussions, which lasted six months. Thanks to the help of the Catholics and Socialists, it was at last voted in July 1905. Its application dated from July 1906. The Minister had worked for eight years to obtain this result.

The Belgian law guarantees to the employee a day of rest in six, usually the Sabbath, but it does not enact the closing of shops on that day. It allows in certain professions only a half day of rest per week, and grants many exceptions. The King can grant others if he thinks it necessary.

The work of the inspectors charged to overlook the application of this law is not an easy one, and they complain very much of the selfish and routine habits of purchasers. Employers, obliged to free their employees on the Sabbath, replace them by "Extras," or occasional employees, and the Government proposes to deal severely with this abuse by an amending law.

On the other hand, the dissatisfied traders have founded an Association to weaken the application of the law, or to modify it from their point of view. The Belgian Association for Sabbath Rest are deter-

mined to resist this new movement. They see by what has gone before that, like many other laws on the same subject, the Belgian law is very imperfect; but given the state of things before, and the very regrettable public customs, it constitutes a considerable step in advance, and it is hoped that it will be maintained and improved.

Bulgaria.—In Bulgaria the law of June 1901 established as holidays, besides the Sabbath, a great number of religious or national *fêtes*. On these days the shops are generally closed all day, and the sale of drink is permitted till eleven o'clock in the morning. Markets are not held on Sabbath. In the Communes, where the Mussulmans prevail, the law is null for the Sabbath, but is applicable during the national *fêtes*.

Denmark.*—In 1884 the International Genevan Committee sent a delegate to Copenhagen to try to awaken interest in favour of the cause of the Sabbath. This was accomplished through the great zeal of Count A. von Moltke. He failed at first with the Ministers of Copenhagen on account of their divisions regarding the Biblical basis of the day of rest. He then turned himself to the laity, and he soon with their help constituted the Danish Committee for the worthy use of the Sabbath, of which he was during many years President. The Committee has advanced public opinion on the Sabbath. It obtained in 1889 that there should only be one delivery of letters in Copenhagen on the Sabbath, and none at all on that day in the country. The shops were

* *See* also p. 205.

generally shut from four in the afternoon on the Sabbath, and the works at midday. So well did the Commercial Association and the workers second the views of the Committee on the Sabbath, that the Danish Chambers voted a law, on the 1st of April 1891, which closed on the Sabbath, with some exceptions, shops at nine a.m. This practically set free on the Sabbath nearly 100,000 workers. On this date the tramway employees obtained six days rest per month.

But the Committee did not stop there, but rose to the dignity of its task. Popular petitions, discussions in Commercial and Workers' Associations, resolutions passed at public meetings, questions addressed to candidates for vacant seats in Parliament, action in Chambers of Commerce, nothing was omitted which would ameliorate the situation. The partial rest on the Sabbath was too much appreciated to rest at this point. Employers and workers rivalled one another in this sense. The result was that in March 1904 the Danish Chambers voted a new law, which assured henceforth the closing of shops and works for the whole Sabbath, with the exception of certain special industries, druggists and food supply shops.

According to our information, our friends in Denmark are agitating for other reforms, principally with regard to the railways and to the restriction on the Sabbath of the sale of alcohol. The Federation Committee is glad to have set Denmark on the path along which it is so resolutely working.

Spain has a law since 1904. As it is too advanced for the backward customs of this people it has been modified in several points. Under popular pressure the Government has had to re-open the bull-fights on the Sabbath, and to again permit the publication of newspapers on that day. Were it not for the tenacity of the employees and workers the law would be even yet more relaxed.

In *Portugal* the law is so powerless that one hardly perceives that there is one at all, as was said to us recently by a traveller who had sojourned in Lisbon for a fortnight.

It is in *France* that the Federation has worked most, on account of its nearness to Geneva and the community of language. We have already spoken of our Congress of weekly rest held in the Exhibition in Paris in 1889. We recall that on account of its official character it made a great stir and originated many articles in the newspapers.

The French League for Sabbath Rest (absolutely neutral in the matter of creed) was founded immediately after at Paris, under the Presidency of the ex-minister, Léon Say. Similar Committees arose in thirty of the principal towns of France. The International Conference for the protection of workers in Berlin, held in March 1890, forcibly corroborated within six months all the conclusions of the Congress. Such events revived the notion of Sabbath Rest. That subject, till then regarded by the best French people as being essentially clerical and worthy of disdain, thenceforward was regarded by many as

being pre-eminently humanitarian and social, and this change of opinion asserted itself little by little in almost all the Latin countries.

In 1900 there was another Exhibition at Paris, and also another Congress. This time under the Presidency of M. Senator Béranger. The Congress could this time boldly call itself a Congress for Sabbath Rest. The League continued its work, attained many reforms in the postal and administrative services, obtained the voluntary closing of many of the shops, but there being still many employees denied their right to rest, these demanded rest on the Sabbath in divers manners: noisy processions carrying significant placards, meetings ending with threatening resolutions, outbreaks against the employers, etc.

Finally, the pressure from those interested ended in July 1906 by a practically unanimous vote of the French Parliament—there was one dissentient voice —decreeing a law prescribing nothing with regard to the closing of shops, but forbidding the employment of workers for more than six days out of seven, and fixing this rest by preference on the Sabbath. There were a certain number of exceptions to this general rule.

This law was immediately put in force, which was a mistake. It had unfortunately come as a surprise to the people, who had expected that it would have dragged along for some time in the papers. The employers and the public were not prepared for it. It was the employees only who rejoiced, but as it was

much in advance of the customs, difficulties in applying it soon arose in many quarters.

To-day one can see that the two years during which this law had been in operation have been two years of wavering and embarrassment for the French Government. Large numbers of those drawing salaries have been set free each Sabbath, and from this point of view the law has produced good results which are incontestible. But these results are yet incomplete, and they are compromised on the one part by the resistance and egoism of the small shopkeepers, who have formed a Federation, and by the feebleness of the power which scarcely dares to demand a strict application of the law. Contraventions have taken place in mass, and actions commenced, but in a little time the Government have seized a pretext to let off these crowds of delinquents, fearing they say to raise opposition from thousands of the electors. As a matter of fact the members of the French League, along with the Catholics and Socialists, constitute the defenders of the law.

The radical party of free thinkers, on whom the ministry rely, and who had voted the law, have altered their minds, and are every day becoming more favourable to a vexatious revision of the law. This revision, proposed by M. Viviani, Minister of Labour, is being considered in Parliament. If it were passed it would have this deplorable effect that Sabbath rest could be replaced in a very large number of cases by the weekly Rest falling on, it did not matter much, which day of the week. Now seeing

that at the Workers' Congress, held recently at Rouen, they exerted themselves to a revindication of collective rest given on the Sabbath, one of the papers, which has rather an aristocratic and conservative *clientele* (the *Figaro* of 19th July 1908), thus railed against Sabbath Rest: "Oh, these mournful Sabbaths; is there anything more desolate in the world than a Sabbath destined to rest? And yet the labouring classes claim it with an overbearing zeal." Another political paper of the same category (the *Journal* of 20th July 1908) calls the law of which it speaks "an imbecile law, which has thrown confusion into business, and which is a bit out of tune with the anticlericalism with which its authors plume themselves."

These are the dangers which at present threaten the French law on Sabbath Rest. It would lose much of its value by going beyond what is possible in the actual state of the customs of the country. Nevertheless it is certain that it has set free many workers, and if it is revised in a vexatious sense one cannot prevent the Sabbath being always the day of rest preferred by families, and by a large majority of the people.

Finally, let us add that one of the happiest consequences of this law has been to make the large French Railway Companies give their employees, without being obliged to do it otherwise than morally, fifty-two days of rest per year, among which there will be as often as possible about a dozen Sabbaths. These employees number about 280,000, and they do not

participate in the advantages of the law. To enable them to give these fifty-two days of rest the companies are going to reduce the number of their goods trains on the Sabbath, and on that day they will shut their stations for slow goods traffic, restrict the running of express goods trains, and abolish carting on the Sabbath. These reforms, they say, will cost them from fifteen to twenty million francs, but that will be money well spent. Thus in doing good something always remains, and more than one thinks.

Holland.—In Holland a Society for the Sanctification of the Sabbath was founded in 1867 through the instrumentality of the Genevan Committee. That Society has been occupied up to the present with the religious side of the Sabbath question. To this end it has distributed over the country millions of religious tracts to persons who do not attend the Churches.

This country is regulated in the matter of Sabbath Rest by a very ancient law dated in 1815. Sabbath Rest in commerce and industry is not so complete as the friends of the cause of the Sabbath would wish. However, it is more advanced than in several other countries on the Continent. The service of goods trains has been reduced on the Sabbath by nine per cent. Every railway employee has at least one Sabbath in three. Work has ceased on the Sabbath in the ports of Rotterdam and Amsterdam since the strike, when it was agreed that work on that day should be paid fifty per cent. more. The postal service is very limited on the Sabbath. The Nether-

land Society for Sabbath Rest, founded in 1882, works more from the social point of view. It has assisted in obtaining the greater part of the reforms above indicated. In 1901 and 1907 it organised two National Congresses, which were patronised by the Queen. While this Society wishes to advance the cause by the path of conviction, it also desires to lead the competent authorities to change the old Sabbath law. That law has an ecclesiastic character; it bristles with arbitrary exceptions, fallen into desuetude, and they have proved the need of changing, or of having a new one which will be more in consonance with actual social needs.

Italy.—In Italy * for several years there have been popular movements in favour of Sabbath Rest. Pastor W. Meille of Turin, and F. Sciarelli of Naples, recently deceased, worked much for this cause. All these efforts, and those made here and there by the Roman clergy, have not come to anything. The attempt at a law for Sabbath Rest failed to pass in 1904 in Parliament, at the time of the vote by ballot on the whole question. In 1907 the popular party obtained the discussion of a new law in Parliament. In the previous year our eleventh International Congress was held at Milan. A deputation was sent to the Ministry, and several months after a new law, then under discussion, was adopted. It was to be put in force on the 5th February of this year. The Italian law only frees the employee on the Sabbath at midday, but it is in

* *See* also p. 205.

advance of the French law in closing the shops at that time. Notwithstanding as it bristles with exceptions to Sabbath Rest in commerce, and much more in industry, as it leaves to the communal authorities the possibility of yet more increasing these exceptions, as it excludes so many employees from some of its advantages (for example, those belonging to the State transport department, railways, posts, etc.), one can say that it is only a very modest first step forward. A National Committee, with its headquarters at Milan, watches the carrying out of this law. Like all the laws of the Sabbath in Latin countries, the Italian law is feeble, and one sees by the papers that its application has raised many difficulties and some resistance. Nevertheless, when one takes account of the obstacles which it had to surmount in the country and in Parliament, when one knows that the Italian clergy had never favoured it, because it took no account of Saints' days, and when one further becomes acquainted with the urgent need for rest and the welfare of the Italian workers, one can only rejoice to see Italy marching in this direction.

We shall be brief with regard to *Norway* and *Sweden*, having only to sing the praises of the Sabbath and the strength of family life in these Scandinavian countries.

In *Norway*, especially, manufactories and drink shops are shut the whole Sabbath, the last from six p.m. on Saturday to eight a.m. on Monday. The bakers and their workers have Sabbath rest. The

papers cannot be printed. At Christiania there is no delivery of letters.

In *Sweden* a decree of 1893 still more restricts selling and buying on the Sabbath, and ordains even the closure of tobacco shops on that day. The attempt to join amusement with the sale of alcoholic drink has led to the closing of all these shops called *cafe-chantes*. Since 1889 the postal employees have every second Sabbath free. In Sweden, as in Norway, the railway employees have every second Sabbath free.

In *Roumania* the law obtained with much difficulty in January 1897 has disappeared. In spite of a special association to look after it, it has been, if our information is correct, abolished on 6th April last, after attacks coming from merchants, and in spite of the protests of their employees, for whom it had been made. The reason of this regrettable backward step was a scheme of revision. It was alleged that in addition to the Sabbath there were forty *fêtes* during the year, and that they could not also institute a weekly rest.

In *Greece*, and in *Servia*, the Sabbath is not protected by any law.

In *Russia* the last law is that adopted in 1906. It restricts work in commerce and industry on the Sabbath and a great number of holidays, but on account of the numerous limitations which it admits of, and the political troubles in the country, it has little value. The municipalities do little on their own account, and the disorders which result from the

invasion of the spirit-shops on the days of rest hinder their best intentions.

In *Finland* the Sabbath is generally appreciated and respected.

Switzerland.—In Switzerland much has been done to obtain rest for the workers. Let us state rapidly the principal results obtained. In the manufactories each man and woman worker have all their Sabbath free, except in a case of absolute necessity, and in these cases, which are relatively few, they have every second Sabbath. We now ask for everyone a day of rest in seven, and there is no doubt that that will soon be legally realised, for upon that everyone is agreed. I add that we have obtained the freeing of men and women workers from the manufactories on Saturday at five o'clock in the afternoon since January 1906, which is very important, in order that the working men's families may prepare for the Sabbath.

Our employees on the railway, postal and telegraphic services, and tramways have fifty-two days of rest per year, and even sixty after ten years of service. In these fifty-two days there are twelve or seventeen, or even as many as twenty-six free Sabbaths, according to the grades. Sometimes the fifty-two rest days are all given on the Sabbath. This applies in the money order and goods traffic, and with the higher officials. During Sabbath the stations for slow goods trains have been shut for many years back, and our ordinary goods trains are stopped, as well as the delivery of packets and orders. The Yverdon-St Croix railway does not run on the

Sabbath, owing to the wish of its principal shareholder. Cattle sales on the Sabbath have been stopped.

Laws have been obtained for Sabbath Rest in commerce at Bâle in 1893, at St Gall (town) and Geneva in 1904, and for the canton of Berne in 1905. The town of Berne in 1906, and the canton of Zurich in 1907, have also adopted it by large majorities. A new law, more advanced than that of 1893, is in preparation at Bâle. I say nothing of the cantons, which have more ancient laws, but more ecclesiastical. Thirty-two rest days have been obtained for the Custom House officers, and twenty-six for the drivers of diligences.

One of our last conquests in Switzerland has been the obtaining, through the kindness of Messrs Sulzer Frères of Winterthur, the chief directors for piercing the international Simplon tunnel, that during the second period of this great work nineteen-twentieths of the workers were free on the Sabbath. That was accomplished contrary to all the provisions, without in the slightest degree affecting the final success of this gigantic enterprise. Owing to the success of this attempt, and looking to the well-being of the thousands of workers in this arduous and trying work, our Federal authority have imposed Sabbath rest, with certain requisite technical exceptions, at the enterprise of piercing the tunnel of Loetschberg, now in the course of execution.

While this is said that there still remains much more to do in Switzerland, no one knows better than

ourselves. We have cantons which have not yet a Sabbath law, and even in several of these which have, the habits and customs are far from being exemplary.

At all times we must acknowledge that God has blessed our work in Switzerland, and in other countries, beyond all our hopes, and in looking back one can say that strength from on high has shown itself with power in our weakness.

We conclude our review of Continental Europe by these remarks:

1. Putting Switzerland aside, we may state that in order to advance the cause of the Sabbath the Federation Committee have intervened in France, Belgium, Germany, Holland, Denmark and Italy. In each of these countries there are, by the goodness of God, found devoted men desirous to support and to continue the work. In the other nations of the Continent the progress achieved has been in general the echo of work accomplished elsewhere. The seed sown near has grown up afar off, owing to the inter-relations of the people and the same needs.

2. Although the Federation is firmly attached to the religious side of the use of the Sabbath, our intervention is principally effected from the social point of view, on account of circumstances of which advantage must be taken, and because one cannot ask people to sanctify a day of repose which they do not possess, or which they possess very imperfectly.

3. While we have stated the hindrances and obstacles encountered in our path, although we have

obtained much, yet much more remains to be done. It is not easy to obtain the ear of Parliament, often not too well disposed to the subject; but it is not sufficient that laws are voted, it is necessary still to contend that they may be maintained and amended, so that the land conquered be not lost. Human egoism has a long and tenacious life. To conserve that which has been acquired, and to improve it, is often as difficult as to conquer it. The struggle for the right must not be stopped, that would be to place oneself before certain defeat. The exterior law obtained, it must be sustained and perfected, so that it may become the interior law for the individual, which shall transform not only their customs but their ideas.

4. The recent laws of Sabbath Rest differ much from those of past times. Under the influence of the ideas of Middle Ages, the subject in question became in public opinion a vestry-room question and a clerical question, in the sense that the laws had been made under the influence of the clergy and were principally for the protection of public worship. They placed the police too much at the service of the Church, to make it either respected or the attendance at divine service more regular. They did not succeed, because the fundamental basis of these laws lowered at the time the *rôle* of the State and that of the Church. The basis of the new laws is less ecclesiastical and more human and moral. They affirm much more than those of former times the social duty to protect the feeble and inferiors, and

they thus better realised the humanitarian idea of the Decalogue relative to the rest of servants. It is for the State to guarantee the citizen against an excess of work. The Church ought even to support it in this task, but it is the province of the Church to willingly draw the faithful to it by the message of love and salvation, which God has entrusted to it. Jesus Christ did not say the Sabbath was made for the Church but for man, that is to say, for the whole body of man, soul and spirit and for all mankind.

5. One of the great obstacles to better Sabbaths on the Continent is the too great liberty which the sale of alcoholic drinks enjoys on the Day of Rest. This traffic largely contributes to paganise our Sabbaths in depriving a considerable number of rest, causing the unhappy rivalry with public worship, and in favouring abuses during the whole day which are the ruin of body and soul of many individuals and families. It is an anomaly that most trades (and in the number is one of great utility) are legally suspended on the Sabbath in the general interest, and yet the one which causes most ruin has not generally any restriction imposed upon it on the Sabbath.

We have here for the future of our Sabbath and Society itself a public danger which it will be very difficult to remove. Would not one of the means of fighting against the scourge of alcoholism be to obtain pleasant Sabbath afternoons for families (in the country when the weather permits), with songs, music, biblical lectures and popular addresses, in

short, to imitate more or less what is known in England as Pleasant Sunday Afternoons?

6. Our brief review of the Continent of Europe has shown us that Sabbath Rest is held in honour in a country in the proportion that the Bible is known and loved. Thus the countries where Protestantism reigns are all in this category; customs and laws are more advanced, the rest of the Sabbath is much more general and the laws stricter. Of this number we name Norway, Sweden, Denmark, Holland, Germany, Finland and Switzerland. In all the other countries of Continental Europe the customs of the Sabbath are in their infancy, and family life is also less intense. In the evangelical countries there is no doubt that the cause of the Sabbath progresses and strengthens because it is a question of moral progress. In the others a legal recoil is much more possible and always to be dreaded.

It is in the non-Protestant countries that one meets with the most imperfect Sabbath laws. There we find many unjustifiable exceptions, or even they do not oblige them to shut their shops on Sabbath, and content themselves with requiring the liberty of the employees, which in practice gives deplorable results, multiplies the difficulties of carrying them out and renders the control of their application almost impossible. Wherever the Gospel is under a bushel Sabbath Rest is more compromised, because they do not grasp its family and religious value.

7. If we have attained certain social results we are the first to acknowledge that to seek to preserve them,

and even to improve them, is not sufficient; it is necessary to work so that our Sabbath may not be ill spent and pagan Sabbaths, but sanctified and used to strengthen family life for the salvation of souls and the glory of God. If this day has been made for man, it has also been made to lead man to God. This second duty, which is incumbent upon us, is still more arduous than the first, and it is highly essential that we pursue it. The mis-spending of the Sabbath must be everywhere fought against. We have sought to obtain for this end the help of the Churches, and they have only assisted in a very insufficient and restricted measure. Our appeals for their help ought to be renewed and increased. The peril is great, and the task is pressing, for the freedom of the workers on the Sabbath is in itself just, and we shall say sacred, and it ought to be completed by the sanctification of this day, in order that it may not degenerate into a day of demoralisation, for surely the Day of the Lord should not become the day of sin and Satan. Here we have a religious mission of the highest importance. To realise it we must have a well-organised secretarial department; ministers able to tell in French, German and in other languages what is the actual duty with relation to our Sabbaths; popular illustrated leaflets must be distributed abroad; more advantage must be taken of the Press to reply to the erroneous articles which abound, in short, continuous action must be kept up in many different ways.

We believe that the progress of the rest and the

sanctification of the Sabbath on the European Continent are largely bound up with the development and maintenance of the action of the International Federation and of the committees which it represents. It serves as a centre of action and as a bond to spread information between the different committees. It permits the committees in this difficult work (on account of the tact which it necessitates) to mutually profit by the experience gained, and to encourage one another. It is necessary that all our Sabbath committees should increase their social and religious activity tenfold, and, above all, that we have a deep moral and religious awakening.

8. Now it is necessary that the sad side of our situation should be stated. We have not the resources, and, in place of the power to continue, we are rather threatened to have to stop our international work. During these last years the usual resources of the International Committee have not always reached the meagre sum of 2000 francs per annum, while at least ten times that amount is needed for normal working. In these 2000 francs is included Switzerland, which provides in addition for the needs of its twelve local or cantonal committees and of its central Swiss committee. Switzerland asks nothing for itself, it wishes only to realise the useful mission which several Congresses have confided to it and which she cannot do single-handed.

We ought to say frankly to the friends of Sabbath Rest how precarious our position has become from the financial point of view, for we do not wish to incur

any responsibility with regard to the stoppage of our work on international ground. We have still much to do, it is beyond our resources and strength. In the past it has been blessed by God, and it would be deplorable and humiliating for Christendom that it should be compelled to stop. We therefore place it on the conscience of all who have means, and especially of all those who believe with us in the divine institution of the Day of Rest for man in all times and in all places.

M. Henri Daulte, member of Grand Council, Canton de Vaud, delegate from the International Federation of Sunday Rest at Geneva, spoke to the above Report and said,—The chief initiator of the cause of Lord's Day Rest on the Continent was the banker, Alexander Lombard of Geneva. He promoted in Switzerland and in other countries of Europe committees for the sanctification of the Lord's Day Rest. He conceived the idea of the first International Congress held in Geneva in 1876, which brought together more than 400 members and leading men from the four corners of Europe. From this movement sprang the International Federation for the Observance of Sunday Rest, founded at Geneva in 1877. The International Committee at Geneva has worked very hard in Germany, France, Holland, Belgium and Denmark, and organised many International Congresses at Berne, Paris, Brussels and elsewhere. In each of these countries great and important progress has

been made. The publication of several public newspapers, the participation at many exhibitions, frequent articles in the daily Press and numerous meetings have made known and popularised the cause we defend. The multitudes have understood that the Lord's Day is also *par excellence* the man's day and the day of family life. The public opinion on the Continent has been conquered to the excellence of Lord's Day Rest; and the people and their representatives have asked laws to secure as far as possible the Lord's Day Rest to each worker. Considering the obstacles we have met, what we have accomplished is much in itself; and yet much more remains to be done. Recent laws on this Day are of a different character from those of past times. They were made principally for the protection of public worship. The basis of the new laws is less ecclesiastical and more human and moral. They affirm the social duty to protect the feeble. But one of the great obstacles to better Sundays on the Continent is the too great liberty which the sale of alcoholic drinks enjoy on the Day of Rest. It is an anomaly, and we may say a shame, to suspend by law nearly all sales (often of most useful things) on Sunday, while the one which causes most ruin is allowed. There is no doubt the Lord's Day Rest is in honour in a country according as the Bible is known and loved. Thus, where Protestantism predominates custom and laws on this matter are more advanced. We have obtained some social results, but it is not enough

to seek to maintain or even to perfect them. It is necessary to work so that our Sundays are not days for dissipation, but holy days, days used to fortify family life and to save souls to the glory of God. For this we must obtain, in larger measure, the help of all Churches. The International Federation deserves more generous support than it has yet received. For the sad side of our financial position must be stated. Every day from individuals, from committees, from churches, and also from Governments of every part of the world come numerous demands for information. And yet our resources are failing, and instead of being able to go forward with our work we are rather threatened to have to stop this international work. During these last years the usual funds of the International Committee* hardly reached the meagre sum of £80 per annum. This sum was given in great part by Switzerland. Now Switzerland asks nothing for herself. Our International Committee of Geneva wishes only to realise the useful mission which several Congresses have entrusted them and for which they are unable to provide alone the means. We have a mission to fulfil; it is beyond our resources and our strength. We therefore appeal to all good men, above all to those who believe with us in the Divine institution of the Day of Rest for man in all times and in every land. We do hope this Congress will continue to acknowledge the International Committee* as

* *See* pp. 15, 266.

the centre of action on the Continent, and that the churches and societies here represented will give it means to increase largely their activity.

Rev. Dr Chas. A. Salmond, Edinburgh, in submitting the message from the Société Française, said he would not interpose for more than a minute or two between the meeting and M. Léon Bost. He referred to the way in which the population of France had risen and demanded, on humanitarian grounds, their weekly opportunity of rest, and observed that the law of 1904, decreeing a weekly day of rest, marked a great advance on the state of things previously existing. But much remained to be done that the first day of the week might come to its own in France. In the Society he had been asked to represent they had a brave little body of men who were using every endeavour to have the Lord's Day sanctified. They sought to bring home to the people of France the truth that only as the day was sanctified would it be, in the proper and high sense, a day of rest, or be thoroughly secured even as a day of freedom from toil.

The following is the message from the Société Française:—

At the time of its foundation the "Société Française pour l'Observation du Dimanche" set before itself a double object: to work for the establishment in France of the Sunday Rest, and to promote the sanctification of the Lord's Day.

Without losing sight of the second part of its programme it was necessarily pre-occupied wholly at first in procuring the liberty of the Sunday for the many slaves of toil who, not having that day at their disposal, could not, consequently, sanctify it. At that time, however worthy of interest such a cause was, it was far from being popular. Our Society was almost its sole representative in France; and it succeeded with difficulty in conquering the indifference its efforts had to combat.

For some years things have greatly changed. On the occasion of the International Exhibition of 1889, and on the initiative of the President of our Society, M. L. Sautter, a Congress for the "Sunday Rest" assembled within the very buildings of the Exhibition, the free use of which, however, was accorded only on condition of substituting for "Sunday Rest" the title "weekly rest." The Congress, which had for President M. Léon Say, ex-Minister and President of the Senate, contributed greatly to bringing the Sunday question before the bar of French public opinion. It had for immediate result the formation of the "Ligue Populaire pour le Repos du Dimanche," on whose committee were to be counted influential men of different political parties and of different religious denominations—among them being two Catholic priests, two Protestant pastors, and a Jewish physician. Three of the principal members of our Society had part in it, and one of them, M. de Nordling, has been till quite lately the mainspring of the League.

Thanks to the influence it wielded because of the elements composing it, the " Ligue Populaire pour le Repos du Dimanche " has been able to take action on a much larger scale than our Society could aspire to do. It has entered into direct relations with the Government, with municipalities and great administrations, such as the post and the railways, and with the large warehouses and workmen's organisations. It has carried on an extensive propaganda, published a monthly *Bulletin*, organised conferences and auxiliary committees in the provinces. For some years the results of its action have been considerable.

Soon afterwards, moreover, under the influence of the development of socialistic ideas, the business employees in most of our large cities undertook a campaign which resulted in the closing of many warehouses. But this campaign was productive of serious troubles. In certain localities the houses which shut were assailed at the instigation of jealous and discontented competitors, and had to re-open at the risk of seeing their windows smashed. In others, on the contrary, the employees gathered to make demonstrations in front of the open warehouses and to get up violent tumults there. On their part the workmen's syndicates set themselves to claim the Sunday Rest as one of the articles of their programme of reforms. The question of the Sunday was thus pushed into a position in France such as it had never attained before.

In presence of this new situation our legislators felt the necessity of doing something. In 1900 a

Socialist Deputy tabled a legislative proposal forbidding that an artisan or an employee should be made to work more than six days a week. After debates, which were prolonged over two years, the Chamber ended by voting this law. It then fell to the Senate to deal with it. The committee which it nominated to study it was in large measure hostile to the new law, and succeeded in delaying it for two years. But in 1904 a Minister, remembering that as Deputy he had maintained the necessity of the law, succeeded in having it voted in the Senate, with the Day of Rest fixed for the Sunday, though with numerous exceptions. The Chamber, satisfied with the concession made by the Senate, and in a hurry to begin the vacation, voted with remarkable precipitation the law which was sent back to it, without introducing the smallest amendment. This very imperfect law has displeased as many as it has satisfied. It will certainly have to be revised. Such as it is, however, it represents a serious effort in our country to realise a larger social justice, and it constitutes a real advance on the state of things in vogue before.

From the facts thus recapitulated it will be readily understood that, especially since the foundation of the "Ligue Populaire," our Society has not felt called to interest itself in a task which it could leave to men with more influence and more capable of bringing it to a successful conclusion. As for itself, it has thought it right to restrict its field of action, and to concentrate its efforts on the second of the

objects which it had in view at the time of its foundation: the sanctification of the Sunday—more generally forgotten and violated, even by Christians, since law and custom have pronounced in favour of Sunday freedom. That is why to-day we devote our activities almost entirely to combating the abuses to which Sunday liberty gives opportunity, and to propagating in our country the Christian observance of the Day of Rest.

For this we have felt the need of acting, above all, on our churches, and we try to obtain the active co-operation of the pastors, whom we would fain make fellow-workers in our Society. Every year we address to all of them, to whatever particular church they belong, a circular intended to remind them of the importance of the Sunday question, and we invite them to devote at least one sermon to the subject, if possible on the same date, which has for some years been fixed on the last Sunday in June. To this means of action we add the publication of special *brochures*, treating of subjects bearing on the sanctification of the Sunday—tracts which are generally a reproduction of addresses delivered at the annual meetings of our Society. We have lately tried a new method, in preparing a series of limelight views for popular conferences on the history of the Day of Rest under the old and the new economy, and on the use, good or bad, which may be made of this day. These slides are put gratuitously at the service of pastors and of persons engaged in the Sunday and Thursday schools, as well as the booklet which accompanies

them, and which enables them to be explained without previous preparation. From our first experience of them we think we may look for happy results from these conferences.

Confronted by all the forms which Sunday profanation takes in our country, what we can do is evidently little, and it behoves us to be very modest. We have, nevertheless, the feeling that we fill a useful place, and fulfil a necessary *rôle*, in the struggle which is being waged in France between the Gospel and all the powers of evil.

L. SAUTTER, *President.*
O. PRUNIER, *Secretary.*

M. LÉON BOST, Basses Pyrenees, spoke to the above report and said,—The cause of the Lord's Day Rest has made much progress in France lately. More shops than formerly are closed on the Sunday; a law called Loi du Repos Hebdomadaire, or Weekly Rest Law, has been passed. It is not perfect, and were it so you cannot change by a single stroke of law a state of things that has been going on for a long time. But the principle of the Day of Rest being embodied in a law with a view to bring some relief to the working classes is one more proof of the wisdom of the fourth commandment, since men not actuated by religious motives, but desirous to alleviate the evils that ensue from continual work, and under the pressure of circumstances, have come to the same conclusion as that which our old Bible had laid down long ago, and that

our Lord expresses thus—"Sabbath was made for man." Once more the conformity of revelation with the higher and nobler aspirations of mankind has been demonstrated, and this, among the difficulties of the present hour, gives us hope for the future.

The cause of the Lord's Day Observance has not made so much progress. Sunday is considered as a day of rest or recreation, but often the recreation of one entails the work of many. The Sunday trains, the *cafés*, the restaurants are fuller than ever. The *fêtes publique* have increased in number, the sports have much developed, and generally they take place on the Sabbath, *e.g.*, football matches. There are two ways out of this difficulty. If, when the law is altered, as it shall be, the rest of Sunday is maintained, then legislators and public opinion must take one step more and enforce the habit of giving workmen and others part at least of the Saturday for rest.

The second thing to do is that the Lord's Day Rest societies and the churches continue to work in this good cause. Our Society insists on the religious importance of the Lord's Day. It keeps in touch with churches and ministers, sends circulars, etc. One of the difficulties is the scattered state of French Protestantism. Some Protestants live 30 to 50 kilometres away from one another. One of the objects of the Society is to gather them together. But if our young people are to have social meetings, Y.M.C.A.s. and conventions, it is difficult not to

have them on Sunday. We do all we can to minimise the Sunday travelling.

I shall bring this address to its close by a personal experience. Last spring we had meetings for the awakening of the spiritual life, and the outcome of these meetings, where decisions were made, has been a better observance of the Sabbath. It is an indication of the way in which we, in our country at least, where difficulties are great, must walk, the observance of the Lord's Day being closely associated with our spiritual life.

One word more and I have done. You have seen on some of our stamps the beautiful figure of the Semeuse. A woman, her head upright, her hair streaming in the wind, with a noble and ample gesture sows the seed. It is an allegory. She sows the seeds of liberty, justice, progress, fraternity. I think, sirs, that we must apply this illustration to ourselves. In working in this excellent cause we are sowers, sowers of liberty one day at least for those who are crushed down by the work of six days, sowers of lovingkindness and fraternity, because of all days the Lord's Day is meant for deeds of mercy and charity, sowers of justice, sowers of love. Let the winds be against us—they may change—we have the good seed. The morning sun of a new century is dawning upon us and great things can be done, and shall be done. Let us continue to sow it with God's help, for we shall reap in the end if we faint not.

India.

Dr William Clark, Rajputana, India, said there was no Sabbath Day in India to the great multitudes with whom the missionaries were brought in contact. The people had not got the least idea of what the Sabbath Day meant. In private mills, etc., Sunday labour was practically universal. A difficulty they also experienced was that native converts and men of education were sought after by the Government, especially for railway service, and missionaries had great reluctance in recommending their people to enter the service of the railway department, because no provision was made for Sabbath observance. But many of the men in charge of the departments observed the law in its breach rather than in its observance, and so native Christians were able sometimes to attend church services. Many of the officers and heads of departments endeavoured to make their arrangements in building roads and barracks so that there should be no Sunday work.

Canada.

Rev. T. Albert Moore, Toronto, reported: Canada, under the guidance and stimulus of its Lord's Day Alliance, secured from its Dominion Parliament, in July of 1906, an Act regulating the observance of the rest of one day in seven. Not without a struggle was the victory won in a country where so many hailed from Sabbathless lands and so many were indifferent to the value of the day. On the 1st of March 1907 the Act came into force, and already it has restored the

weekly Rest-Day, with the privileges it carries with it, to 80,000 workmen, out of the 150,000 who before were deprived of their Sabbath. Besides this, 100,000 or more copies of the sensational American Sunday newspapers have gone out of circulation in Canada since then. Moral suasion also has received a great impetus through the coming into effect of such beneficent legislation. The great corporations that a few years ago refused to discontinue unnecessary Sunday labour listen to the remonstrances addressed to them and reduce it to a minimum. The results during the short operation of the Act have been striking and encouraging. In the Province of Ontario, to mention one example, whole communities have experienced the change from the bustle and noise of labour to the quiet and restfulness of the Sabbath. In 1907 over twenty-five per cent. of the cheese factories did work on Sunday; in 1908 less than five per cent. did such work. In many other industries there has been given relief. So it is in other provinces of the Dominion. But "there is land yet to be possessed." There are questions that still give great concern, such as the persistent effort of Greeks, Italians, Americans and others to do business in confectionery and other shops; the determination of some industrial concerns to do all kinds of work on Sundays; the steady, positive, never-ceasing purpose of the great transportation companies to do any work they like, on land or water, in yard or along the line, whether according to law or not. The enforcement of the

law is now the question. But public sentiment and conscience have been aroused in the interests of the weekly Rest-Day; the churches, Protestant and Catholic, are strongly sympathetic; and active measures are taken to diffuse information and quicken interest in the subject among all classes of the community, and especially among the new-comers from everywhere that pour into the broad territories of the Dominion.

Italy.

Dr J. P. Pons, Torre Pellice, Piedmont, wrote:—The law passed by our Chambers last year commences to yield good fruits. There has been a great step forward in the good way. Hundreds of thousands of workmen already enjoy their Sunday, and a large number have, by turns, one day of rest in seven each week. Unfortunately, it is most difficult to make the Day of Rest a Day of Holiness also, especially in a Catholic country. It is, also, too often a day of dissipation. But, meantime, we have realised true progress through this law, which, in spite of defects and omissions, can be, and will be, a source of true blessing for the body and for the soul.

Denmark.

Professor Harold Westergaard, Copenhagen, wrote:—The Danish Society was founded in 1883. After some years we succeeded in reducing the

Sunday work of *postmen*. The letters used to be delivered in the towns twice every Sunday; there is now only one delivery, Sunday morning at eight o'clock. But we had a much harder struggle to get a reduction of the work of the *shopkeepers*. According to the law then in force the shops were open on Sundays till nine in the morning and after four; in week days there was no restriction at all. On Sundays apprentices and clerks were frequently at work even between seven and nine, in order to clean the shop, arrange the goods, etc. The Society tried in vain to make progress by means of private agreements between the shopkeepers of a certain kind—for instance the grocers; but invariably the agreement was broken after a very short time, and we had to begin again. At last we prevailed upon the Government to bring in a Bill regulating the shop hours, so that the shops, with very few exceptions, would be closed on Sunday after four. The Government would not propose the Bill till we could assure the Minister that there would be no serious opposition in the Parliament. This Act (1st April 1891) was a very great step in advance, and I hardly think it would have been possible then to make further progress. Indeed, it took several years to convince the shopkeepers that it was quite useless to sell on Sunday morning, and that if the closing were compulsory, so that no competition was possible, they might have just the same income during the week days alone. It took us thirteen years to secure a majority in the Parliament for an amendment of the law introducing a

complete Sunday closing of the greater part of the shops. (Law of 22nd April 1907.)

There is indeed much yet to be done. Thus we have no Sunday closing at all of the numerous *public-houses*. There is some hope of local option, and if this be secured we think that several parishes will vote for Sunday closing, if not for prohibition of sale of intoxicating liquors altogether.

In the country formerly much Sunday work was going on, especially during *harvest-time*. I think there is some little progress in this respect. Also on the *railways* there is too much Sunday work. There are as many goods trains as on week days, and consequently there is comparatively little to do on Mondays. In the *harbours* there is not much Sunday work, but I am sorry to say that several steamers manage to be on the high sea on Sundays; this seems to be an international fashion.

We try to prevail on the *schools* to make the Saturday a half-holiday as in Great Britain. Hitherto we have made very slow progress. Many schoolboys have more lessons on Saturday than on the other week days, and consequently frequently are obliged to use the Sunday for preparation for Monday.

THE WORK OF SOME SOCIETIES.*

[*Reports of the work carried on by the undernoted societies were referred to in the course of the Congress, and for convenience a brief statement of their operations, as supplied by their Secretaries, is here appended.*—ED.]

THE WORKING MEN'S LORD'S DAY REST ASSOCIATION, LONDON.

This Association was formed in the year 1857 by several professional gentlemen and Christian working men.

Its object is to secure to the people their natural and Scriptural right to the rest of the Lord's Day.

It is non-political and unsectarian, and includes amongst its supporters all classes of Society. A special feature of its operations has always been to bring the influence of the working classes to bear in favour of the preservation of the Sabbath Day; but it is by no means confined to the working classes. It could not well exist or carry on its operations without the co-operation of the influential classes of Society; and for more than fifty years the rich and the poor, the statesman and the working man, have

* For list of Societies engaged in the promotion of the Lord's Day observance in this and other countries, *see* p. 266.

laboured unitedly together to promote the great object in view.

The Association scatters literature on the subject of the Sabbath, and more than eleven million books, pamphlets and leaflets have been circulated in many parts of the world in different languages, on every aspect of this question.

It has been instrumental in securing for many thousands of postmen the Sunday as a day of rest. When it commenced its operations thousands of rural postmen were required to toil on every day throughout the year. Many touching letters were received from numbers of postmen who felt that they were living the life of slaves. The Association took up their cause with intense earnestness, and brought the question before Parliament; and with the help of numerous Parliamentary friends it secured alterations in the postal regulations which resulted in obtaining for many thousands of postmen throughout the country complete or alternate rest from labour on the Lord's Day.

When Mr Broadhurst opposed the Sunday opening of museums in the House of Commons, the Association appealed to the Trades Unionists throughout the country in support of his efforts, and no less than 2412 working class societies, having 501,705 members, opposed the Sunday opening; and the leaders of the Labour party in the House of Commons have, on many occasions, been influenced to co-operate with the Association in its efforts to preserve the Lord's Day.

Many public statesmen have co-operated with us in our efforts, including Lord Beaconsfield, Lord Shaftesbury, Lord Harrowby, Lord Kinnaird, Mr Gladstone, Mr Samuel Morley and others.

The Association has also taken part in the great movement for Sunday Rest on the Continent, and for many years past has supported in every possible way the efforts of the Geneva committee to preserve the Day of Rest.

The Association scatters widely its literature advocating the personal observance of God's Holy Day, but it has also given great prominence in its operations to the necessity of maintaining on physical and national grounds those laws which prohibit unnecessary Sunday labour. The protection by the State of the Sunday against the encroachments of traders and others is an absolute necessity. The law has repeatedly been put in motion against the Sunday opening of theatres, concert-rooms, exhibitions, etc., with good results; but the difficulties in the way are immense, for the governing bodies of our country are not only lax in putting the existing Sunday laws into operation, but they actually lead the way in many cases in breaking the law themselves.

Lectures, sermons, meetings, and an immense variety of other operations have been crowded into its fifty-two years of service.

The Secretary is Mr CHARLES HILL, 12 John Street, Bedford Row, London, W.C.

The Shareholders' Union for Reducing Sunday Labour on Railways.

The Shareholders' Union for Reducing Sunday Labour on Railways (President, The Right Hon. Lord Stanmore; Secretary, the Rev. Wm. Lawrence Tweedie, Ashford, Kent), is an association of railway shareholders who are endeavouring to secure the restriction of Sunday work on our railways to the irreducible minimum, by means of various memorials promoted by the Union and presented to the several railway companies.

No attempt has been made hitherto to deal with the *ordinary* passenger traffic on Sundays—which, however, is in many cases greatly in excess of all legitimate requirements—but only with the carriage of goods and minerals—*perishables excepted*—and special passenger and excursion trains. The last mentioned traffic (including the conveyance of theatrical and all kinds of amusement companies and artistes, with their scenery and impedimenta) has grown to enormous dimensions, so much so indeed that on some of the railway systems it has become a special department. The amount of heavy work thus thrown upon a large number of the companies' servants is very great, and this traffic, by its ramifications, acts like a huge octopus, whose tentacles are ever reaching out and drawing within its fell power more and more of the various grades of employees.

The Union's methods of working consist:—

(*a*) In the preparation of a brief statement relative to Sunday work and its results. This is signed by several shareholders whose sympathy is assured, and together with a form giving the text of the memorial is printed and sent out to shareholders in the railway about to be memorialised. The form is usually after the following:—

Text of Memorial.

To the Chairman, Board of Directors, and Shareholders of the Railway.

We, the undersigned Stock and Shareholders of the Company, desiring the due and proper observance of the Christian Day of Rest, which we believe to be in the best interests of the Company as well as their Employees, desire to call your attention to the Sunday traffic in Goods, and also the *special* facilities being afforded to various parties for Sunday travelling.

We should be glad for your particular attention to be directed to these matters, with a view to:—

1. The diminution and eventual abolition of Sunday goods traffic (*perishables excepted*); and
2. The abandonment of all Sunday Excursion trains.

I give authority to add my name to the above Memorial.

Name.....

.....

Address.....

.....

.....

Please give FULL NAME, Style and Address

NOTE.—Where there are more *Shareholders* than one in a family all are respectfully invited to sign.

To be returned after signature to the

REV. WM. LAWRENCE TWEEDIE,

ASHFORD, KENT.

TO BE TORN OFF HERE

When these forms are received duly signed, a memorial is written out as above, and all the signatures are transcribed to this, and when completed the memorial is entrusted to the care of some shareholder who has consented to attend the half-yearly general meeting of the company, and after speaking to the memorial, make the presentation to the Chairman, on behalf of himself and his co-signatories.

Our first effort was made with the Midland Company in 1894, when our memorial bore only 174 signatures. Its reception was an experience never to be forgotten. Few probably would believe that the presentation of so simple and straightforward a document could have turned, in the course of a few brief minutes, an ordinary company of business men into a howling, yelling, booing, angry pandemonium—more like wild beasts than anything else. But so it was. Since that time fifty-three additional memorials have been prepared (and, with but one exception, presented), having signatures attached varying in number according to the size of the company, from 289 (North Staffordshire) to 3368 (Midland).

These signatures are carefully revised and compared with the shareholders' lists issued by the companies, and all names of persons deceased or having sold out are deleted.

The result of the presentation is communicated to every signatory by circular letter, and at the earliest opportunity a renewed effort is made with the same company.

(*b*) The issue from time to time of booklets or pamphlets relevant to the aims of the Union, and giving such information of progress or of any fresh legislation as may be of interest to the signatories.

(*c*) Writing articles for, or letters to, the Press relative to the work in hand.

(*d*) Attending conferences or meetings and speaking on the question of Sunday work on our railways.

(*e*) The issue of an annual report summarising the work of the year.

It is estimated that about 500,000 railway, tram, 'bus and steamboat men are kept at work on Sundays, in addition to the many thousands more who, in consequence of the vast amount of Sunday traffic, are also kept at work. The enormous number of people, merely on pleasure bent, using public conveyances on Sundays is almost beyond tabulation, and it is therefore not difficult to understand how many other trades or callings are affected and suffer the hardship of being obliged to work on Sundays.

It may be asked what need is there for a work of this kind when other societies exist for dealing with the Sunday question in all its phases? It will be a sufficient answer to say that the late Rev. John Gritton, D.D., formerly secretary of the Lord's Day Observance Society, considered the need of some *special* agency to deal with the matter of Sunday railway traffic alone so urgent that it was at his suggestion this work was begun. During the sixteen years of its existence, in spite of violent opposition, adverse criticism, and every obstacle that could be put

in its way, it has exercised, we are assured, a great restraining influence upon the increase of Sunday traffic, and it has had some part in bringing about an improvement in, or an abatement of, the excessive hours of employment of some grades of the railway employees.

There is room for a great extension of this work, limited only by the funds at the disposal of the committee. So far not one of the Scottish lines, and only two of the smaller English lines, have been dealt with, whilst two of the large lines running south are also on the list of work yet to be undertaken.

It is impossible to convey any adequate idea of the great volume of detail work involved—work which though in itself not by any means of a high order, yet demands the most patient and continuous labour, and the utmost care and attention to ensure accuracy.

The work is unique in that it is carried on exclusively amongst *railway shareholders*, and is entirely supported by their voluntary contributions.

The Sunday Lay Movement.

In 1900 Mr Thomas Kingscote, M.V.O., invited on several occasions some of his personal friends to his residence in London to consider what steps could be taken in view of the increasing prevalence of Sunday dinner-parties and general social entertainments, especially among the richer classes, thus entailing upon servants much extra Sunday labour and depriving them of opportunities for rest and attend-

ing Divine worship. At these meetings the Sunday Lay Movement was founded and a form of words, henceforth known as the "Resolution," was adopted as the charter of the movement.

Many sermons were preached, especially in London, on the special subject of this movement and this resolution; and at the end of four years the number of members who had joined—by simply recording their adhesion to the Resolution—were 12,000. Growing out of this movement, in 1906 the National Sunday Observance Movement was formed, and it was resolved to organise a general mission throughout the country on Sunday Observance during the succeeding year 1907. The executive committee of this National Sunday Observance Movement then formally requested the Sunday Lay Movement to organise and be financially responsible for this national mission—which grave responsibilities the Council undertook.

At the opening of the year 1907 there was issued the historic "Message to the Nation," signed by the Archbishop of Canterbury, Archbishop Bourne on behalf of the Roman Catholics, and by the President of the Evangelical Free Church Council, solemnly calling the attention of the nation to the vital importance of the observance of Sunday, its duties, obligations and rest. The mission was held generally throughout the country, and at the close of the year the Sunday Lay Movement resigned the charge entrusted to them of carrying out the mission, and received the warm thanks of the executive of the

National Sunday Movement. The Sunday Lay Movement now has members in 3000 cities, towns and villages in the United Kingdom, and in many distant lands. For the first five years the movement was carried on solely by the donations of a few of its promoters; but with a membership of nearly 40,000 a permanent financial basis has become necessary, for which purpose subscriptions are asked from members.

Forms for joining, catalogues of leaflets, pamphlets, etc., on the Sunday Question, and all details may be obtained from the Secretary, Sunday Lay Movement, 32 Sackville Street, London, W.

The Resolution.

"Believing, as we do, that the great principles which underlie the due observance of Sunday are public worship and rest, we resolve to do all that we can to discourage, as far as possible, such employments on Sundays as would prevent either ourselves, our servants, or others for whom we are responsible, from being able to carry out these principles."

This Resolution has also been adopted by the American Women's National Sabbath Alliance.

The Imperial Sunday Alliance.

The Imperial Sunday Alliance has been recently formed. Its object is to promote federated action throughout the Empire in safeguarding the Christian Sunday for all sections of the community. It is

based on the principles (1) that it is essential to the physical, industrial and moral efficiency of the nation to preserve one day in seven as a Day of Rest, to which every man is, by Divine law, and by human necessity, justly entitled; (2) that, having regard to the laws and statutes of Great Britain, and to the immemorial usage of Christendom, the weekly Day of Rest should remain and be the "*dies non juridicus*" of the constitution, "the Lord's Day, commonly called Sunday"; (3) that it is the duty of the State to safeguard the highest interests of the people by such legislation as shall, so far as possible, secure for all classes of the community their Sunday rest; and to reduce all Sunday labour to the minimum consistent with the exigencies of necessity and mercy, while also providing for one day's rest in seven for all who are, from time to time, required to work on Sundays. The Alliance aims at securing centralised mutual co-operation between the various societies and associations of workers, and to create a strong and effective public opinion to move Parliament to action in matters bearing on the observance of the Sabbath. The Archbishop of Canterbury is at the head of the movement, and the organising secretaries are Mr R. P. C. Corfe, Rev. Thomas Law and Canon H. Bickersteth Ottley, with their headquarters at 1 Albemarle Street, London.

X.

PUBLIC MEETING AT CLOSE OF CONGRESS

The Congress closed with a public meeting in the Hall of the Exhibition on the evening of Thursday, 8th October. About two thousand were present. The Right Hon. Lord Kinnaird occupied the Chair. Accompanying him to the platform were the Right Rev. Theodore Marshall, D.D., Moderator of the Church of Scotland; Sir Mark J. M'Taggart Stewart, Bart., and Rev. George Smart, Dundee, conveners of the Executive Committee; Mr John E. Dovey, Edinburgh, and Rev. R. Mackenzie, Alloa, vice-conveners of the Executive Committee; Professor W. P. Paterson, D.D.; Professor Mackintosh, D.D., Professor J. K. Cameron, Edinburgh; Canon H. Bickersteth Ottley, London; M. A. Reveillaud, Paris; Professor Dr von Kirchenheim, Germany; M. L. Hoyois, Belgium; Herr Stockmeyer, Basle; M. H. Daulte, Member of Grand Council, Canton de Vaud; Rev. L. Bost, Pyrenees, France; Rev. J. A. M'Callum, Philadelphia; Mr J. W. Eggleston, Australia; Rev. A. Mitford Mitchell, D.D., Aberdeen; Rev. J. R. Fleming, B.D., Newcastle-on-Tyne; Rev.

Donald Macleod, D.D., London; Rev. Charles A. Salmond, D.D., Edinburgh; Rev. J. M. Shiach, Portobello; Mr G. Y. Nokes, London; Dr Hew Morrison, Edinburgh; Mr T. Bowick, London; Mr T. W. Moore, Liverpool; Mr J. Woodford Causer, London; Rev. W. L. Tweedie, Kent; Mr R. P. C. Corfe, London; Mr John Youngson, Edinburgh; Mr W. Hamilton Gray, Congress Secretary, etc.

After the singing of the 100th Psalm the Rev. Donald Macleod, D.D., London, offered prayer.

Lord Kinnaird, the Chairman, said,—We are drawing near the end of this important International Congress, and it was appropriate that it should be held in Edinburgh. We were glad to welcome from abroad those who realised the importance of a Day of Rest and who felt that the Sabbath was of Divine appointment and that it was necessary to meet together from time to time to discuss possibilities, and to see whether we were losing ground, and whether there was any fresh light to be thrown on the subject. Most of those who had been at the Congress meetings were convinced that certain changes were coming over public opinion with reference to what was lawful to be done on the Lord's Day. They did not want to lay down any arbitrary rules—they could not do that if they wished—but they did not wish to impose any unnecessary burdens on their fellow-citizens, because they lived in an Empire which believed in liberty. It is necessary that majorities must rule, hence we must educate these majorities. But they were also aware that public opinion needed

occasionally to be acquainted with the position, before they could form a just opinion as to whether it was desirable to make any change in the laws with reference to the keeping of the Lord's Day. The representatives of other countries among them had stated that Scotland was considered on the Continent of Europe to be the chief custodian of the Sabbath, and felt that it would be a bad day for the world if Scotland changed her opinion and practice as to Sunday Observance. The majority of those present still believed in the Lord's Day as a necessity. As they looked around and saw how athletics were being indulged in in other places, the question they had to face was—Are we in Scotland to give way and join with the majority, or are we to set an example to the other countries that they had better keep to the six days for amusement and keep one day sacred for rest and worship? The majority were agreed that they did not want the Sabbath to be secularised—they did not want any sports, tennis or golf to take away the Sunday. A new danger was threatening the country, namely, that there were indications that in some parts of the country some officers were introducing Sunday drill for the Territorial Forces and also for boys; this will need careful watching. If Sunday were given up, vital religion would very soon follow in its train. There was one other question which was of great importance, viz., it was necessary that in all our theological training colleges future ministers should be taught in a careful manner the history and scientific reason for the observance

of Sunday. He thought the theological colleges should give opportunities to professors who still believed in the sanctity of the Sabbath to teach the future ministers why they should uphold the Sabbath. The question was a serious one. In certain parts of some of our great cities athletic grounds were beginning to be opened on Sundays, and in view of modern tendencies so-called sacred concerts being given in the theatres. If they once opened theatres, even for sacred concerts, they would soon find them being opened for performances as they were opened on the Continent.

The Uses of the Lord's Day.

The Rev. Professor W. P. Paterson, D.D., Edinburgh University, spoke as follows:—It seems to me that many of those who are contending for the preservation of our Sunday are unduly cast down and fearful. They remind me of an incident in the life of Frederick the Great which Macaulay explains, and which Carlyle cannot explain away. You may remember that in his first battle one wing of his army was thrown into confusion, and thinking that all was over he fled from the field; but on the following day news was brought to him that the other wing had not only withstood the shock, but had even gone on to retrieve the fortunes of the day. So, in the battle of the Sunday, let us keep our heads, and realise that at least on one wing things are going extremely well. One half of our case is that the Sunday shall be a day

of rest, and on that issue we are clearly winning. Nature is on our side, experience is on our side, the doctors are on our side, the forces of organised labour are on our side, when we claim that those who toil with hand or brain shall rest on one day in seven; and it is also common ground that as far as possible they shall agree to take their rest on the first day of the week.

But while it seems certain that the Sunday will be more completely set apart for rest, it is by no means so certain that its leisure will be worthily used. On the Continent it is associated with the ball and the concert, the theatre and the beer-garden, the race-meeting and the bull-fight. In England it is taking on the same character. Social entertainments, golf, tennis and croquet, billiards and cards fill up the day with many members of that class which is able to make a business of the same pleasures during the other six days. The character in *Lothair*, who shocked his circle by saying, " How I hate Sunday! " is felt after the lapse of thirty years to be an anachronism. Among the working classes of England, we are told, the Continental Sunday has arrived—the chief difference being that the Englishman is in bed when the Continental Catholic would be at Mass, and that his public-house or club has to make up to him for the closing of the music-hall and the theatre. In Scotland many families of the well-to-do class are following the lead of English Society, while at least in the cities a considerable body of working men have broken with the tradition of their country. On the other

hand a certain measure of uncertainty has arisen in the churches, and among good Christian people, as to the theory and the limits of Sunday observance. They are sure that the abandonment of the day to pleasure-seeking and idleness is wrong, but many feel that they cannot theoretically maintain, as they do not in practice illustrate, the old position that the whole day is to be spent in the public and private exercises of God's worship, except so much as is to be taken up in works of necessity and mercy. In view of all these circumstances there is laid upon us the duty, not only of protesting against the secularisation of the Lord's Day, but of being clear in our own minds as to the positive programme of Sunday observance which we put forward in opposition to the secularising movement. Providing that there is room for minor differences of opinion under the law of Christian liberty, I would try to state briefly what Sunday should, and may, include in addition to its general character of a Day of Rest.

There is wide agreement among Christian thinkers that, as regards its essential spirit and the tenor of its avocations, the Sunday should be a solemn, or at least a serious, day. No moralist of any note has laid it down that the chief end of man consists in such pleasures as are provided by a Continental Sunday. Man is a rational, a moral and a religious being, with lofty powers capable of a many-sided development, with a life to live that is charged with weighty responsibilities towards God and man; and it is clear—even if we recognise to the full the

moral value of the daily work—that the day in seven which is rescued from drudgery and worry is the peculiar opportunity that is given to the ordinary man for rising in the scale of human dignity, and entering upon the full measure of his duties and privileges. Let me touch briefly upon four aspects of the day which come under this general idea, though of course carrying with them different degrees of obligation.

(1.) In the first place Sunday has a claim upon all to be observed as *a day of worship*. When we consider that his religious nature is one of the distinctive badges of man's nobility, above all when we consider our dependence upon God, it must seem right and proper that we assemble at fixed times to render homage to this bountiful God, to realise the mystery and the glory of our earthly life, and to supplicate the Divine protection and grace. In addition, the man who bases his life and his hopes on the Christian Revelation rejoices in the day as the festival of the resurrection of Christ from the dead, and is impelled to join in the thanksgiving to God for His unspeakable gift, and for the promises of which the resurrection is the guarantee.

(2.) The day also fills a necessary place in modern life as affording opportunities, to those who are fitted to receive it, for engaging in *the higher forms of self-culture*. A complaint often made by critics of things existing is that so many people who could profit by them are debarred from a share of the more refined blessings of civilisation; and to some extent at least

Sunday is available for supplying this want. I would not only admit but insist upon the priority of the claim of religious self-culture in prayer and meditation, and by the reading of the Bible and other books of devotion. But I must express my conviction that it is a lawful use of Sunday to employ a portion of its leisure for the cultivation of the intellectual and æsthetic sides of our nature. It is to do no honour to God to allow noble faculties to rust unused; and I cannot believe that in the sight of Him who made the mind of man with its hunger for knowledge and its eager questionings it is a profanation of the day when an intelligent man makes some use of the leisure in following the great events of history, extending his knowledge of the marvels of creation as revealed by science, or grappling with the deep thoughts of the philosophers. Nor can it be unlawful that those whose minds have been framed by God to take delight in things beautiful, and who perhaps are immersed during the week in a world of prosaic and sordid affairs, should seek the touch of refining influences which flow from the beauties of Nature, and from the visions and the melodies of great literature and art.

(3.) Again, there is need of special time and opportunity for the cultivation of *the duties and graces of family life*. There are many heads of families who are so distracted by the cares of business, or whose daily task leaves them so weary in mind and body, that intercourse with their children becomes an effort, and their presence even is felt to be a burden.

In such circumstances it is an inestimable advantage that there should be a Sunday on which they have the opportunity of gaining a more intimate knowledge of the character of their children, increasing their hold upon their affections and confidence, engaging with them in common interests, and instructing them out of the Bible and other books that make character, as well as out of the family tradition and the lessons of their individual experience. For different kinds of households, and for subordinate members of a family, the domestic possibilities of the day can be worked out with a little reflection.

(4.) It will further be agreed by most high-minded men and women that there is a duty resting upon them to do something for their fellow-men in addition to the service which they may be rendering in their ordinary callings. It is also generally agreed that this additional obligation is not sufficiently discharged by giving subscriptions to church and charitable objects. There is a call for personal service in some form in relation to the ignorance, misery and vice that are in the world. Is there not abundant room for Sunday as *the day of extra service?* The Church has realised that it opens up vast opportunities of this kind, and it has enlisted a great army of men and women who find congenial and useful work in the religious instruction and training of the young. There are also the numerous visitors who go with Christian sympathy into the homes of the tempted and the suffering, the fatherless and the widows. Considering the conditions of the world in which we

live, it is surely obvious that if there is to be an extension of social intercourse on Sunday it ought to be, not along the lines of the entertainment of our friends, but in the fuller discharge of the obligations of members of the Christian Church towards "the poor, the destitute and him that hath no helper, the sick, the bereaved and the dying."

My position, then, is that the positive Christian programme is that Sunday shall be a serious day, with public and family worship as an essential element, and the other uses recognised and acted on according to the differences of individual capacity, circumstances and opportunities. Were this general conception of its ends adopted, we might be content to leave considerable latitude to the judgment of the individual in the matter of the scope and limits of recreation. There are cases where a measure of recreation is justifiable if the day is to be one of complete refreshment for body and mind. Most of us at least allow ourselves to take recreation in the form of a walk, and if this be conceded it is not very easy to draw the line until we come to the principle that our enjoyment shall not impose Sunday labour upon others. We must make considerable room at this point for the principle of Christian liberty, so long as the contention is allowed that the recreation comes in under the medical sanction, and that it is kept in such a subordinate position as not to impair radically the true character of the day.

The consecration of the Day of Rest to the high ends which have been spoken of is not only in

harmony with the Christian tradition, but should commend itself to the general conscience of the civilised world. In particular, I feel strongly that it is not in the interest of the masses of our population that they should adopt the ideal which makes of Sunday pre-eminently a day of pleasure. They have acquired the political power that enables them to insist on their holidays; and if they are wise they will resolve to win the time needed for legitimate pleasure (as they have already to a large extent gained it in this country) from the sphere of work rather than from the Lord's Day. One of the things which fills with anxiety the minds of some sympathetic students of the democratic movement is that it may use its great and growing power to reduce human life to the level on which the things that count most are "bread and games," and it may well appear to be a necessary addition to its policy of Sunday Rest that it should unfold a Sunday programme which will re-dedicate the day to the furtherance of the higher ends which are implied in the constitution of man.

The Need for a Better Observed Day.

Mr G. Nokes, London, speaking as a mission worker in the East End of London, said his fellow-workers found that the desecration of the Sabbath was one of the greatest hindrances to the Gospel in Whitechapel. Infidelity had gone, but indifference hung over the churches like a pall. They had to

fight materialism. Another John Knox or Martin Luther was wanted to get sanctity and respect for the Lord's Day. They wanted to instil the Bible into the working men's minds. He appealed to the people of Scotland to help in the efforts which were being made in England to get the Licensing Bill through. They would have one of the greatest levers for lifting up men if they got the public-houses closed on Sundays.

France and the Lord's Day.

Monsieur André Reveillaud, advocate, Paris, as representing his father, Monsieur Eugène Reveillaud, member of the French Chamber of Deputies, said that up to the last hour his honoured father had hoped to be present at this International Congress, and in particular at this great meeting, and only reasons of health and the pressure of public business had prevented him from coming. He had, however, desired him to attend on his behalf and read the following paper, and in doing so he begged the audience to allow for his difficulty in translating the paper into English, and to remember that in spite of the *Entente Cordiale* the English language was still difficult for a Frenchman to master. The paper was as follows:—

My Lord, Ladies and Gentlemen,—It would have been indeed a great pleasure to me to have responded to the gratifying call of the organisers of

this Congress to be with you in the old and glorious city of Edinburgh; the more so as the small city I represent in the French Parliament—St Jean d'Angely—has reason to be grateful to Edinburgh, for in the time of our religious wars, when St Jean d'Angely was besieged as a place of refuge for Protestant people by the armies of Louis XIII. in 1621, amongst the ministers whose inspiring words sustained the courage of the defenders of the city was a Scotsman named Welsh, a son-in-law of your great reformer, John Knox. Now happily, and thanks to God, the time of religious wars between Protestants and Roman Catholics is closed, and we have entered upon an era when between nations as between churches we have emulation in social, moral and religious progress. You, dear brethren of Scotland, were from the first our tutors and exemplars in the observance of the Lord's Day. We in France, as in all Roman Catholic countries, had, like prodigal sons, bereft ourselves of most of the benefits of that Divine Institution. But, fortunately, you British, and specially Scottish people—known in all the world as the best observers of the Sabbath—have, by the constant development of your commercial, industrial and social prosperity, proved that the tree was good which produced such good fruit, and that there is a blessing in the keeping of all the commandments of the Lord. So even the selfish and materialistic tendencies of our age have at length proved auxiliaries to the cause of a seventh day's rest as pleaded for on your side of the Channel by economists and states-

men like Blackstone, Adam Smith, Macaulay, Gladstone and others, and on our side by men like Montalembert, De Gasparin, Ernest Naville and Alexandre Lombard, whose name became so well known in the cause of Sabbath Observance that he was popularly called "Lombard-Dimanche"; and I would not omit, in quoting the names of leaders in this good fight, the name of Proudhon, a French Socialist, who, although an Agnostic in religious matters, demonstrated the claim of the human body and of Nature generally to a seventh day's rest. I will quote from memory one sentence from Proudhon. He had just explained that the proportion of one day in seven laid down in the Mosaic Law is exactly the one required for the full restoration of manly strength, and he exclaimed, "How could Moses find this so exactly? Rather than believe that he discovered it by mere chance I would give credence to the stupid legend that a sow wrote with her snout the 'Iliad' ascribed to Homer." No doubt Socialist workers like Proudhon were a great help in advancing the cause and in preparing the way for the success of our contemporaries in passing through Parliament our new French law of the "Repos Hebdomadaire," which, by compulsion, makes secure a seventh day of rest for the working classes in France. I am glad, as a Christian and as a legislator, to have seen the day and to have belonged to the Parliament which enacted this valuable measure and conferred upon my countrymen the precious boon of a weekly day of rest. By this law every worker is relieved of toil for one day in

seven. In general that day is the Lord's Day. Where this day cannot be observed another day is agreed upon, to be adhered to in rotation.

And now that we in France have practically assured to us relief from toil on the Lord's Day we have of course a further end to pursue. I mean the sanctification of the Sabbath, which would bring with it such a blessing to our families, and therefore to our nation, and to this end we Christians must direct all our efforts and all our energies. You brethren of Scotland may powerfully help us if you strictly keep your Sabbath. If your example wanes, and our adversaries can tell us that the British people are themselves turning the Lord's Day into a day of pleasure, what shall our answer be? But we shall be strong and influential if we can say, "Look in England, look in Scotland, and see how they keep the Sabbath."

In concluding let me point to three positions which we affirm. Firstly: that the social law of the seventh day is a law of protection and preservation of home life specially to the working classes. Secondly: that the religious law of the Lord's Day gives to all Christians the opportunity of joining hearts in Christian fellowship and worship. Thirdly: that since, in a democracy like France, the people, in the exercise of their liberty, have, by a providential design, arrived at the will of God as to a Day of Rest, we are encouraged to hope that this is but a happy augury of a coming era when the will of the Lord and the will of the people shall in all things be the same. Then we shall have in actual realisation the

motto of Democracies, "*Vox populi vox Dei*," or rather, turned about and written as a humble Christian would state it, "*Vox Dei vox populi*."

The Lord's Day: its Assault and Defence.

Canon H. Bickersteth Ottley, Hon. Sec. Archbishop of Canterbury's Advisory Committee, etc., "Sunday" (National Observance) Movement, said: Let me first say how very gratefully I, my Lord, as an Englishman, welcome the invitation so courteously extended to me by the Executive of this important Congress on the Lord's Day.

I will begin by calling your attention to a paragraph which I quote from the *Glasgow Herald* of this very morning (October 8), commenting upon this Congress. The *Glasgow Herald* makes the following remark: "The Congress . . . represents a movement which has won its way to popular esteem mainly by means of the *Continental* reaction against laxity in Sunday Observance. . . . People now take," what the *Glasgow Herald* calls, "the seventh-day movement seriously, because they apprehend a real danger from laxity, and because the agitators" (as it not very happily calls your foremost statesmen and divines!) "in the main are reasonable. . . . Their appeal is made to the people on physical as well as on spiritual ground." Passing over the not altogether gracefully-selected language in which the *Glasgow Herald* thus couches its benediction, I,

for one, rejoice to know that there is more truth in this paragraph than perhaps the writer himself altogether realises.

This great awakening as to the reality of the perils which, sooner or later, must ensue upon anything like a National Apostacy from the true ideals and obligations of the Lord's Day, what does it really mean? It means, to quote the words of Mr Gladstone, that, "as regards the masses of our fellow-countrymen," the safeguarding of the Lord's Day, the true "observance" of "Sunday Rest, is THE *popular* question *par excellence.*"

This movement, my Lord, has come to stay. And why? Because men are beginning at last to realise that there are two sides to the Lord's Day question; the Gospel of the Resurrection has a message as well to the *body* as to the *soul.* We have heard much, in days gone by, as to the various theories of "Sabbath Observance": those theories have, for half a century and more, been discussed, and again discussed, and discussed once more; but something more than mere theological discussion was needed.

Let the toilers speak for themselves.

The following *Resolution* was adopted by the TRADES UNION CONGRESS at Nottingham, representing some 1,700,000 men, last month:—"This Congress, recognising as it does the great benefits which have accrued in the past to the workers of the nation in consequence of the almost universal observance of the Sunday as a weekly Day of Rest, resolves to do all in its power to restrict Sunday

Labour in the future to the narrowest possible limits consistent with humane requirements and the necessities of the age."

Bishops of the Anglican Community from all over the world no longer affirm the mere abstract academical propositions as to the due observance of the day; but take this extract from *Resolutions* adopted by the Lambeth Conference, July-August 1908, and appended to the ENCYCLICAL LETTER, published August 8, 1908:—

[*Resolution* 53.] . . . "The Conference records its solemn conviction that *strong and co-ordinated action* is urgently demanded, with a view to educating the public conscience and forming a higher sense of individual responsibility alike on the *religious* and HUMANITARIAN *aspects* of the Question."

What I want to urge, within my very brief limits, is, that our FIRST duty to the toilers is to secure their "Sunday off," their one day in seven, and that day to be, in every case except in the urgent and unavoidable exigencies of "Mercy, Necessity and Piety," the Lord's Day. From every section of our working community "the bitter cry of the Sundayless" toilers is to be heard from end to end of the land. Their plea is based, certainly, on their simple and, if you choose so to regard it, the merely *human* need of a weekly day of physical rest and change. But, after all, is not this one of *two* fundamentals that are equally proclaimed by "the Lord's Day"? Is not the human body itself, from our own Christian standpoint, a sacred thing? Has the

Mystery of the Holy Incarnation, by which our poor human flesh and blood has been for ever consecrated and ennobled, no meaning when applied to the flesh and blood of those who are "reaching out hands" to the Church to get them back their Sundays as a day of physical rest?

"This is the Gospel of Labour—ring it, ye bells of the Kirk;
The Lord of Love came down from above, to live with the men who work."

Take the case of our railway men—drivers, stokers, guards, porters, booking-clerks, signalmen—whose special grievances in the matter of unnecessary Sunday labour are among the chief causes of the present impending railway disputes; take the case of the firemen, stokers, coal-trimmers and seamen of our mercantile marine; take the tradesmen and their shop-assistants, who are virtually compelled by the selfishness of "Christian" people generally to break the law by opening their shops on Sundays—8000 of them in Manchester and Salford, 4700 in Liverpool, 3048 in Leeds, 1035 in Bristol, and thousands more all over England, and some perhaps in some of the more populous centres of "bonnie Scotland" herself; take the police of our cities (Reading is the only borough where our constables are given one day off in seven), or the letter-sorters and carriers of our rural districts; take the employees in the Sunday service of our municipal trams, or the drivers and conductors of omnibuses, motor 'buses and cabs; take the "maids-of-all-work" in our seaside lodging-

houses, or the cooks, chauffeurs, coachmen, caddie-boys, and plenty more, who are robbed so often of their "Sunday" by the selfishness of some of our men and women of wealth; take these, and I could add indefinitely to the list, and then say, "Is it not an affront to these people to talk to them about the duty of *Worship* on Sunday, unless and until we have at least secured Sunday for them as a Day of *Rest?*"

Thousands of these people are keenly alive to the value of worship; they are not mere "heathen": very far from it. They are hungry, still, for Christ. But by robbing them of their day of rest we have done our best to kill "our English Sunday" in its spiritual aspect also. The vast majority of these people are virtually being robbed, not merely of their Day of Worship, but of their Day of Rest, by the selfishness, or at best by the thoughtlessness, of *individual* Christian people.

The utterly needless extension of "facilities" for Sunday travelling by rail, and tram-car, and omnibus, and cabs; this could be reduced to almost a vanishing point—certainly to the "irreducible minimum" permitted by due regard for absolute necessity—if every church or chapel-goer would test his own habits of life on the Lord's Day by the clear and unmistakable *duty* he owes to those whom HE (or she), among others, is tempting, "bribing" or coercing to secularise and industrialise the Christian Sabbath. It is estimated that not far short of 75 per cent. of the passengers, for whose convenience, and for the sake of whose MONEY the Sunday forenoon traffic

on our tubes and tram lines and motor omnibus routes is maintained, are those who habitually use this means of being conveyed to a place of worship.

In one direction, at least, surely Christian people can come to the rescue of our Sunday toilers. I refer to those poor people who, in the drink shops of Christian England, are permitted—in other words are compelled—by the laws of our country to push their trade into the peaceful hours of "our English Sunday." Not merely for fourteen, fifteen, sixteen hours every week-day, but for five or six hours every Sunday; and more particularly on our Sunday evenings—especially as it would seem to neutralise the effect of all that the churches have to teach—just when the bells for evening services begin to ring; all through "the solemn evening hours" of the Christian Sunday, England, to her shame be it recorded—for she stands almost alone in this matter among the Christian nations of the world—permits and encourages this utterly needless affront to Him Who, by His Resurrection, has given us "the Christian Sunday." Surely here, if nowhere else, there is an obvious and urgent challenge to the Church to "lift up a standard in the land" on behalf of "the Lord's Day."

History has its warnings, my Lord, on this great question. "If we would destroy this Christianity, we must first kill Sunday." The actual words may have been wrongly attributed to Voltaire; but their sinister truth was exemplified when, by the Convention of the Revolutionists of 1793, the Christian

Sunday was officially expunged from the Kalendar of France; and when, as the logical outcome of its abolition, the Goddess of Reason, in the painted person of Mlle. Candeille of the Opéra, was enthroned upon the Altar of Notre Dame. Yes; but what even the guillotine and the Reign of Terror could not permanently achieve—for the Christian Sunday was restored to the French Kalendar in 1803—may be effected here for "our English Sunday" by far more deadly means. The "Lord's Day" is already being "killed."

The Lord's Day (so far as its truest features are concerned) is being "killed," done to death by the soft but merciless hands of luxury and selfishness, hardness of heart, indifference and unbelief in many thousands of English people's lives in our own time. "Pride, fulness of bread, and abundance of idleness," these and kindred forms of sin are indeed too often "killing Sunday" in modern England. The "Lord's Day" is being *abolished*, erased from the consciences and from the lives of thousands in our midst; it is being "killed" in many a "smart circle" of decadent "society" people; "killed" in many a "week-end" house-party in our country districts, or along the valley of the Thames; "killed" in the weary round of Sunday luncheons or dinners at the Carlton or the Ritz; "killed" at the Sunday "bridge" table of a mansion in Mayfair or Belgravia; "killed" by the insolent atheism of a "Sunday" devoted morning, afternoon and evening to motoring and golf, or a whole-day

trip to Brighton by the Pullman Sunday forenoon express; "killed" by these or similar means of banishing all thoughts of God and of the soul, effacing all that sense of personal responsibility, all that spiritual appetite for higher things, all that "hunger and thirst" after righteousness and peace which is so wisely and helpfully fostered by keeping our Sundays not as a pagan festival of feverish "pleasure-seeking," not as a weekly Bank holiday, but as a day for "worship," a day when we may renew the fading ideals of faith and of duty, a day when, alike in body and in soul, a man "restless for ever till he rests *in God*," may pause in life's pleasures, pause to *think* of the "higher life"; and wiping from his brow the sweat of his "labour for the bread that perisheth," may find renewal—true "recreation"—for *all* his faculties; and thus "find rest unto his soul."

I would, at this point, ask to be allowed to quote just a few examples of the RESULTS already achieved as the outcome of the general awakening of public opinion on this question:—

Express, March 11, 1907, and *Daily News* (of same date):—"There was no Goods' traffic on the Great Central Railway yesterday, for the first time since the line was opened. This was in pursuance of the decision of the directors to discountenance Sunday labour as much as possible."

Newcastle Daily Chronicle, March 30, 1907:—"The movement in favour of the better observance of Sunday appears to have influenced certain of the railway companies. It has already been announced

that the Great Central has decided to run no goods trains between six a.m. and midnight on Sunday, and now it has been stated by Canon Rawnsley, at a meeting held at Keswick, that the Furness Railway Company has arranged to discontinue Sunday excursions and the sailing of their steamers on Lake Windermere on Sundays."

Reading Mercury, March 29, 1907:—"The Sunday Rest Movement is advancing rapidly. Whilst almost all classes of the community are clamouring for their right of one day's rest in seven the newspaper reporters are making their voices heard. The Devon and Cornwall District of the Institute of Journalists have recently passed a resolution calling upon the Council to do their utmost to reduce Sunday labour to a minimum."

The Times, December 3, 1907; *Daily News*, etc.; —"Four great companies of butchers have agreed to keep their shops closed on Sundays. They are Eastmans, Limited; the London Central Meat Company, Limited; the River Plate Fresh Meat Company, Limited; and W. & R. Fletcher, Limited —numbering over 2000, and employing about 7000 persons."

Birmingham Post, March 2, 1907 (SUNDAY CLOSING OF SHOPS):—"The closing of shops in Birmingham promises to become an accomplished fact. Until recently several hundreds of shops were opened on Sunday, chiefly in the district of Monument Road, Newtown Road, Balsall Heath, and on most of the outskirts of the city. The agitation was most

vigorously taken up by the Wholesale Butchers' Association, with the result that most of the retail traders, who had been in the habit of opening on Sundays, yielded to their appeal. There were, of course, a number of dissentients, but ultimately they gave way to the majority, and for the past six weeks all the butchers' shops have been closed. The dealers in fish and poultry, fruit and vegetables, anxious to follow the lead given by the butchers, then took the matter up officially. The combined associations issued an appeal to the traders to follow the lead given by the butchers, and to close on February 24. The response was eminently satisfactory; 80 per cent. of the shops were closed."

Resolution in reference to Sunday Trading, unanimously passed at a Conference of Trades' Associations at Birmingham, December 2, 1907:—

" That we, the duly appointed representatives of the following Trades' Associations in Birmingham and the district, viz.: *Fish, Game and Poultry Dealers; Butchers and Pork Butchers; Retail Drapers and Hosiers; Master Bakers; Retail Fruit and Vegetable Dealers; Federated Ironmongers* and *Incorporated Guild of Hairdressers*, in conference assembled, having fully considered the question of Sunday trading, the extent to which it is carried on, and its effects, not only upon those directly concerned in its operations, but also the surrounding community, hereby declare that in our opinion it is injurious to the health and moral susceptibilities of all engaged in it, and destructive of the highest interests of the

whole community," etc. (and eagerly calling upon the Government for wise and effective legislation).

Kentish Mercury, February 7, 1908:—". . . They (South London shopkeepers) had obtained 4000 signatures from the public pledging themselves not to buy on Sundays, and they had 364 signatures of tradesmen in Deptford, 124 of whom opened their shops on Sundays but were in favour of closing on that day. If the working man had to work on Sunday he would soon be up in arms and want double pay. The butchers of Deptford had been canvassed, and only three were opposed to the movement."—[Letter from Mr ASHBY, Hon. Sec. of the South-East London Sunday Closing of Shops Association.]

United Service Gazette, May 9, 1907:—" No one is more keenly alive to the fact than LORD CHARLES BERESFORD that it is chiefly through a lack of proper management, or an absence of method on the part of the officer, that the sailor is so often called upon to break through the good old English custom of Sabbath-keeping by going through the usual round of daily toil. Lord Charles has now put his foot down, and insists that 'No work, unless absolutely necessary to the Service, should be allowed to take place during evening service, which should be treated exactly the same as the morning service as regards the ship being kept quiet.' "

Let us remember—in all our endeavours to secure the " *Rest* Day " which is given to the world in the Christian Sabbath—that even then we have only won

half of the battle, and that, after all, not the really important half. No legislation, yes, and no mere conventional attendance at external acts of public worship, can permanently secure the *due* "observance" of the day which the Lord hath made. Only Christ Himself can destroy the *selfishness*, the *sin*, which in its turn is destroying the Christian Sabbath.

So let us here recall the Master's own Golden Rule of Life, and then, I think, we shall find ourselves better able to understand the true methods by which—or rather the true spirit in which—that Golden Rule may be practically and successfully applied to this problem of the due observance of the Christian Sunday.

Let us remember, then, those two fundamental principles—the love of God, the love of our neighbour—in which the Saviour of the world sums up, enriches, and expands the Ten Commandments of the Jewish Law. Among those Ten Words stands one, the "Fourth Commandment," prefaced by the unique injunction, "Remember,"

"Lest we forget, lest we forget,"

affirming, as an integral and absolutely essential part of the *Divine Law*, the *principle* of "one day in every seven days" to be kept "apart" from all other days for the "hallowing" of man's entire working life; that principle which, endorsed as it is by the most recent discoveries in hygiene and physiology, is embodied not only in the "Law" of

the Jewish "Sabbath," but in the "Gospel" of the Christian "Sunday," with its gracious messages of rest and gladness "as well for the body as the soul" of man. Here is the master-key to all those vexed questions as to the *details* of "Sunday Observance," which cause so much needless difficulty and discussion at the present time.

Here let me very briefly allude to the question of recreation, amusements, entertainments on the Lord's Day. Tested by this unfailing standard of what a man *owes*, as a debt of *Duty*, a debt of *Love*, to *God* and to his neighbour, this otherwise perplexing aspect of the "Sunday Question" presents no insuperable difficulty.

We are not Jews. We are disciples of Him whose service is perfect freedom. But, for that very reason, we "are not our own"; we are not free to use our liberty as a stumbling-block in another's way. We are "SERVANTS of Christ." We are bound by His far-reaching Law of *Love*. This Law of Love, while it will consecrate and "hallow all our days," will constrain us, on the Lord's Day, to abstain from all such (otherwise innocent) amusements or recreations as—

1. Would rob *God* of His rightful due, in the shape of our public worship.

2. On the other hand, such as would *rob our brother* of his rightful opportunity for the same act of duty to God.

Hence, the man whose heart is fired with the passion of love to God and his neighbour will no

longer ask—as to golf, or croquet, or cards, or other social and recreative amenities—whether these things are "right" or "wrong" on Sundays, as a mere abstract question, to be answered by all men, under all circumstances, alike; but he will ask, "By doing this or that, shall *I* be spending *my* Sunday to the best possible advantage? Above all, shall I be causing needless Sunday labour to those who would have to minister to my Sunday 'pleasuring'? Or, again, shall I, by my *example*, even if the thing itself is not 'wrong' for *me*, shall I, by doing it, be putting a stumbling-block in my brother's way? shall I be inducing *him*, by my example and influence, to lower *his* standard of what *he* owes to God and to his neighbour?"

If so, this particular amusement, this particular form of what would be in other circumstances *innocent* recreation of body or mind, "lawful" though it may be in itself—lawful, possibly, to *other* men in other circumstances, is no longer "lawful," nor even "expedient" for me. It would be *wrong* for me. I must not do it. I am not my own. I am "under law to Christ." "I, if I be lifted up, will draw all men unto Me."

Of all the perplexities, all the difficulties, all the hard questions connected with the due observance of the Lord's Day, CHRIST is the solution; CHRIST holds the Master-key; it is the Golden Key of His Golden Rule: "Love God, love your neighbour as yourself." To all the distresses, pains and sorrows of the modern world, to all the "diseases," physical as well

as spiritual, caused by the growing secularisation and industrialisation of the Lord's Day, He, the World's Good Physician, can alone supply the antidote. To Him let us once more betake ourselves humbly, earnestly, prayerfully, asking *Him* for the wisdom; *Him* for the zeal; Him for the courage which He, in the gift of the Holy Ghost, alone can supply:—

> "Yea, thro' life, death, thro' sorrow and thro' sinning
> He shall suffice us, for He hath sufficed:
> Christ is the End, for Christ was the Beginning,
> Christ the Beginning, for the End is Christ."

The Lord's Day and Personal Religion.

Professor H. Mackintosh, D.D., New College, Edinburgh, said,—Speaking at this late hour, it only remains for me to advert briefly to one or two points of a very general kind, and this I will try to do without detail or elaboration.

In the first place, I would suggest that *advocacy of the Sabbath cannot stand by itself:* it must be supported, inspired, suffused by ideas of a grander and more generous order. The vast majority of us, I am sure, are convinced and ardent believers in the Christian Sunday, and just for that reason we need not hesitate to say in private to each other that Sabbatarianism, merely by itself, is neither an attractive nor a satisfying creed. I once had a member in my congregation who was very far indeed, as it appeared to my, I hope not uncharitable, judgment, from being deeply possessed, or even touched, by the spirit of Christianity, who seemed

to be left cold and unmoved by some of the nobler aspects of Christian truth and Christian service, but who yet was a strict and aggressive Sabbatarian. And I remember how strongly one felt that his advocacy of Sunday observances, animated by this temper, did the great cause very little good, simply because it stood forth nakedly and baldly, and was not rendered imposing and persuasive by wider interests and more commanding motives. Sabbatarianism of that kind, indeed, has all the impotence of a purely negative propaganda. It tends to run to prohibitions and rules, and perhaps even prejudices, and to lack that sweet reasonableness and beneficence which one covets for any cause in which one is deeply interested. A man who takes out his Christianity in Sabbatarianism merely is the worst enemy which we, with the ends we have at heart, could have. Hence we who stand for the Christian Sunday ought to see that we wrap up our championship and its claims in a warm-hearted zeal for the whole spiritual good of our fellows. Let our defence of it give it its due, honourable place among the institutions which we strive to foster for the higher interests of the commonwealth; but do not let us give people the impression that it is an end in itself that on the first day of the week certain things should be discountenanced. Our Sunday has a purpose; and only as we make that purpose, that ulterior aim and interest, clear, can we hope to keep on our side, or to win back to our side, the influential elements in the community.

This leads me to say something further. Anyone

who looks back over the rich and varied programme of papers and discussions which have occupied our attention since Wednesday morning will observe, I think, that a large proportion of them have dealt, and have necessarily dealt, with our sense of the value of Sunday *for other people.* "The Day as it affects the Workers," or the "Day in Relation to Civil and National Life," subjects of so wide a range and character bear our minds far beyond the sphere of personal, individual life; this Congress would not have fulfilled its purpose if social and general aspects of that kind had not been given prominence; if indeed they had not claimed, and received, the greater part of our attention. But here again, if we are to reach bedrock principle, we must get beyond and behind the value of Sunday for other people; we must grasp the value, the tremendous and unspeakable need, of Sunday *for ourselves:* its vital relation to our own best life. Personal conviction regarding a personal necessity is the only basis. The man who says, for example, that he goes to church for the sake of others, his children perhaps, or that he has family prayers for the sake, say, of the maids, is only betraying the fact, of course, that his practice has no real or personal desire behind it at all; and it is only so long as his children, or his maids, remain in ignorance of his motives for these practices that they will continue to be duly impressed by them. So in our case; our advocacy of weekly rest, of reverential quiet, for others, must rest upon, and gather its strength and passion from, our sense of its worth to

ourselves. That will enable us to speak convincingly to others or for them.

That means, in other words, that the supreme sanction of Sunday is a religious sanction. I do not say the only sanction; there are other sanctions, powerful and constraining each of them in its own place, and all mounting up together in a vast cumulative argument; but the supreme sanction, the one which takes up and consecrates all others, is the religious. What is more, that is the point at which the need impinges directly on our individual lives. We cannot do without Sunday if we are to maintain fellowship with God. The poet tells us somewhere in familiar words, that

> "We cannot kindle when we will
> The fire that in the heart resides;"

which means, when translated into terms of experience, that the sense of God gradually fades out of the life of those who have no pauses of devotion, daily and weekly; and that just because we cannot summon up at will the feelings and impulses of devotion, and the species of moral strength which devotion opens, we have need to exercise regularly, and in unison, the faculty of prayer and worship that so soon becomes faint and weak. This is not by any means an argument for more Sunday services. It is quite conceivable that the ideal Sunday would be one in which there would be one great service, and for the other half of the day members of our congregations would go in among those whom, in our poor,

human language, we call "outcasts," with familiar talk, and the simple contact of loving Christian hearts, bringing the love of God in Christ actually into their homes, through friendship and free conversation. But however that may be, which is a question for itself, at least we require seasons to tend the holy fire on the soul's altar, seasons in which the general consciousness of God deepens into communion with Him. So that we should secure nothing like the greatest gain we might secure if, after Sunday Rest were assured, it were devoted merely to the canvassing of political, or social, or critical questions. To interest people in these things is not difficult; the supreme difficulty is to interest others or ourselves in the character and the presence of God. And, from this point of view, it is a remarkable, as well as a significant, thing that eminent men in our country who a generation ago endured some obloquy and trial in their advocacy of a freer Sunday—men like the late Dr Walter Smith—afterwards came to feel, and sometimes, as I know, to express the feeling—not that they had been mistaken, or untimely—but that the emphasis now requires to be laid elsewhere. The cause of liberty has been won; toleration is upon every lip; and what is now wanted is such a practical presentation of the case for a quiet and devout Sunday as shall bring conviction to the common heart. If we feel that that is what we need *for ourselves*, if we are in any degree to live the lives we ought, our sense of it will give truth and power to anything we may say on its behalf.

Just one word as I conclude. We are all looking forward, I daresay, with hope to the larger social service and wider horizons that the future, in this and other lands, is to bring. Freedom is slowly broadening down, from precedent to precedent; and we are frequently told, I have no doubt with much truth, that the half of the amelioration which science is to work in the condition of mankind has not yet been revealed. All that is most credible; but it only deepens the feeling that this larger, ampler life will need more spiritual power to keep it touched to the highest issues. Freedom is good; enlightenment is good; but a merely secularised enlightenment is enough to make the greatest heroes in Scottish history turn in their graves. And to forestall that, we require not less prayer, less worship, less meditation, but more. The upward aspirations of the people must be tended if they are to live; they must be fed and exercised if they are to grow, if they are to help righteousness to prevail, and to keep the thought of God a living power in life. And if these great ends, involving the prosperity of the national life, are to be secured, we must preserve and enrich our Sundays. And for this there is no panacea, no easy, cheap, mechanical plan. It is attainable only if we say, not "Somebody—the churches, the clergy, the corporation—should do something," but what can I do to make a restful and a devout Sunday more attractive to my neighbours?

The Rev. GEORGE SMART, Dundee, moved that thanks be accorded to the Exhibition authorities, who

had greatly helped them in making arrangements for the meetings, to the speakers, to the Chairman, and to the Congress Secretary, Mr Hamilton Gray. Mr Gray had remembered everything and forgotten nothing. He was a master of details. If at any time a Congress was to be held in this great and historic city the Executive of the future Congress could not have a better honorary secretary than their friend, Mr Gray.

The Rev. JOHN A. MACCALLUM, Philadelphia, America, pronounced the benediction.

JUVENILE MEETINGS.

In connection with the International Lord's Day Congress a mass meeting of young people was held on Friday evening, the 9th October, in the United Free Church Assembly Hall, when there was a large attendance. Great interest was taken in the brief addresses by various delegates. Sir Colin G. Macrae, ex-Chairman of the Edinburgh School Board, presided, and at the outset said many people were trying to turn the Lord's Day into a day of pleasure-seeking, which forced other people to work. He hoped that they would always keep the Sabbath as a Day of Rest. It was not only a happy day, but it should be a useful day, in which the sorrowful people could be made glad. Mr Bowick spoke for the National Hygienic

League, which promoted the Bill for the suppression of juvenile smoking, and also the Weekly Rest Bill; the Rev. J. M. Shiach impressed upon the young audience their duty to the future in regard to the day, and that what was required for its due observance was "more reverence, more faith, less hurry, and more happiness." Addresses were also given by Mr George Nokes, London, who, the Chairman said, had laboured among the London poor for thirty-five years and was known there as the "Bishop" of Whitechapel, and gave a vivid account of his work by the aid of limelight views; by M. Léon Bost, Bassês Pyrenees, France, who contrasted their privileges in this country with those of young people on the Continent in respect of the Sabbath; the Rev. J. A. M'Callum, Philadelphia, who testified to the awakening on the subject in America and Canada; and by the Rev. J. R. P. Sclater, M.A., Edinburgh. Mr Rathbone of the Hope Trust operated at the lantern, and Mrs Barclay and choir led in the praise.

On the following Sunday afternoon a united service of all the Sabbath Schools in Portobello was held in the Parish Church, when the Rev. Dr Jamieson presided, and the bright address delivered by Mr G. Nokes, Delegate to the Congress, from the London Working Men's L.D.R. Association, left a deep impression. About a thousand young people with their teachers occupied the area, and the order was perfect. The gallery was filled with adults.

APPENDIX.

I.

AN APPEAL TO THE PEOPLE OF SCOTLAND ON THE OBSERVANCE OF THE LORD'S DAY.

[*This appeal, issued by the Scottish Churches in the beginning of* 1908, *has been distributed to the extent of* 325,000 *copies.*—ED.]

As representing our respective branches of the Church in Scotland, and deploring the rapidly-extending encroachments on the sanctity and rest of the Lord's Day, we desire to call the attention of our fellow-countrymen to the Divine purpose of its institution, and to the principles which should guide its observance.

History, and especially Scottish history, has shown that the Lord's Day, in its rest from work and in its opportunity for worship, has proved an inestimable boon to mankind. It has been a powerful influence in counteracting the tendency unduly to regard material interests. It has maintained righteousness and morality, fostered a healthy public opinion, and safeguarded and promoted true religion.

The rest and quiet of one day in seven refresh the energies of those engaged throughout the six days of the week in manual or mental labour, and afford opportunities of strengthening the ties of home life and of preserving family religion.

There is more than this, for "man liveth not by bread alone." Under the Divine sanction which attaches to the Lord's Day as the weekly memorial of the Resurrection, it is the purpose of Almighty God that opportunity should be given for all to join in His worship, and so "escape from the grip of ordinary cares and occupations into regions of higher thought and nobler aspiration." But this is rendered impossible if labour is largely carried on, and if amusements, which necessarily cause work to many, are permitted and encouraged.

We are convinced that departure from the time-honoured quiet of the Lord's Day as observed in Scotland would render it difficult to preserve the deep sense of religion hitherto a characteristic of the people, and to promote the higher interests of our national life. We appeal, therefore, to our countrymen to join with us in setting the Day apart, in obedience to the Divine commandment, for the essential purposes of Rest, Public Worship, and Christian Service; to discourage all amusements and unnecessary employments whereby others are prevented from using the Day for these ends; and to discountenance such forms of recreation and social entertainment as are incompatible with the sanctity of the Lord's Day.

"As ye would that Men should do to you, do ye also to them likewise."

"Remember the Sabbath Day to keep it Holy."

"The Sabbath was made for Man, and not Man for the Sabbath."

J. Mitford Mitchell, D.D.,
Moderator of the Church of Scotland.

C. G. M'CRIE, D.D.,
Moderator of the United Free Church of Scotland.

MURDO MACKENZIE,
Moderator of the Free Church of Scotland.

JAMES YOUNG,
Moderator of the Original Secession Church.

W. F. ADAMSON, M.A.,
Chairman of the Congregational Union of Scotland.

ALEXANDER YOUNG,
President of the Baptist Union of Scotland.

S. WILCOX STOCKER,
Chairman of Scotland District of Wesleyan Methodist Church.

January 1908.

II.

SUNDAY.—A MESSAGE TO THE NATION.

[*A million copies of this message, signed by the Archbishop of Canterbury, the Roman Catholic Archbishop of Westminster, and Rev. J. Scott Lidgett, President of the National Council of the Evangelical Free Churches, have been circulated, and it has appeared in over* 2000 *newspapers.*—ED.]

As representatives of various Christian bodies in England, we desire to call the attention of our fellow-countrymen to the combined efforts which are being made to set forth explicitly and forcibly the principle of Sunday Observance.

We believe it to be literally impossible to exaggerate the importance of this matter to the well-being of the Nation.

It is not merely that One Day's Rest in Seven contributes vastly to the physical and mental efficiency of men, women and children, and tends to make our Home Life more truly what English Home Life ought to be. There is more than this. Under the Sacred sanction which attaches to the Lord's Day, it is intended that all should have opportunity, in the Worship of ALMIGHTY GOD, to escape from the grip of ordinary cares and occupations into regions of higher thought and nobler aspiration.

We are convinced that on adequate and reasonable Sunday Observance depends in no small measure the possibility of promoting in England the deeper, the more sacred, and the more enduring interests of our Common Life.

RANDALL CANTUAR:
✠ FRANCIS, *Archbishop of Westminster.*
J. SCOTT LIDGETT, *President of the National Council of the Evangelical Free Churches.*

NEW YEAR'S DAY,
1908.

A WEEKLY DAY OF REST AND THE IMPERIAL SUNDAY ALLIANCE

[*This second Message of the Imperial Sunday Alliance, issued on 6th February* 1909, *has also had a very extensive circulation.*—ED.]

Two years have passed since, by the generous assistance of the Press, a wide circulation was given

to the joint Appeal which we put forward for a better observance of "The LORD'S DAY, commonly called SUNDAY."

The large results of the combined Movement to which we then drew attention have proved that we expressed the convictions of the great majority of our fellow-countrymen. The facts reveal on all sides a deepening sense of the grave issues which depend upon the use or abuse of the opportunities for Rest and Worship presented, in the wear and tear of our common life, by this weekly interval of respite from ordinary toil.

Industrial workers in every department of labour—mental not less than physical—have, with striking unanimity, testified to the necessity for safeguarding the principle of One Day's Rest in Seven. Everywhere there is found an insistent desire for wise leadership on this question, and for such assistance as the Legislature can rightly give.

In response to this demand, and in pursuance of resolutions adopted at representative public meetings held throughout the land, the IMPERIAL SUNDAY ALLIANCE, for promoting well-considered action, is now formally constituted. Its Principles and Methods of work appear to us to be thoroughly sound, free from narrow partisanship of any kind, and well adapted to meet the requirements that are indicated by past experience and by the existing conditions.

If such an Organisation is to deal effectively with the task to which it will address itself, it must be adequately equipped with the needful resources. For

these the Committee are now asking. Their Appeal is, in our judgment, wholly justified, and will we trust be speedily and generously answered.

The IMPERIAL SUNDAY ALLIANCE, directed as it is by men of widely recognised practical capacity, meets a real public need; and any funds entrusted to the Hon. Treasurers, LORD AVEBURY, and Mr MARTIN SUTTON, will, beyond doubt, be well and wisely administered.

Not less valuable than adequate financial assistance will be the offer of personal co-operation; and suggestions of help in this respect will be cordially welcomed by the Hon. Secretaries (1 Albemarle Street, W.), to whom all communications should be addressed.

RANDALL CANTUAR:
✠ FRANCIS, *Archbishop of Westminster.*
J. SCOTT LIDGETT, *President* (1906-07) *of the National Council of the Evangelical Free Churches.*

III.

WEEKLY REST-DAY BILL.*

MEMORANDUM.

The object of this Bill is to provide for each person who is working for an employer having the twenty-four hours of Sunday as a rest-day in each week, or when

* *See p.* 71.

Sunday labour is necessary to have one Sunday of twenty-four hours uninterrupted in a fortnight, and a rest-day during the intervening period.

Arrangement of Clauses.

1. Definitions; 2. Twenty-four hours uninterrupted Sunday; 3. Alternate Sundays and substituted rest-day; 4. Exemptions in certain cases; 5. Exception as to Jews and domestic service; 6. Penalty for infraction; 7. Liability of corporation for permitting unlawful acts; 8. Employer exempt from penalties unless directly responsible for the offence; 9. Commencement of proceedings; 10. Commencement; 11. Short title.

A Bill to Secure a Weekly Rest-Day.

Whereas it is expedient to secure one day's rest each week to all persons who are employed in any kind of occupation:

Be it therefore enacted by the King's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:—

1. In this Act, unless the context otherwise requires,—

(*a*) "Sunday" means the period of time which begins at twelve o'clock on Saturday midnight and ends at twelve o'clock on the following midnight:

(*b*) The words "seventh day of the week," in the case of Jews mean from sunset on Friday until sunset on the following Saturday:

(*c*) "Employer" includes every person whether principal or agent to whose orders or directions any other person is by his employment bound to conform:

(*d*) "Corporation" includes companies registered under the Companies Acts, statutory companies, municipal corporations and local authorities constituted by virtue of the Local Government Acts:

(*e*) The term "persons employed" shall include police officers and postmen and other public servants in civil employment.

2. Subject to the provisions of this Act all persons in any employment shall be released from such employment for the twenty-four hours of Sunday in each week.

3. In any case where Sunday labour is required, the person or persons employed may be employed on alternate Sundays, but such person or persons shall, in such case, have a free and uninterrupted rest-day of twenty-four hours in each week: Provided always that at least four working days shall intervene between each of such rest-days.

4. In any case where by reason of the special nature of the employment it is impracticable for a corporation or other employer to allow the person or persons employed by such corporation or employer the twenty-four hours Sunday rest as herein provided, such corporation, by an agent duly authorised thereto, or employer may make a declaration on oath of such impracticability, and the grounds thereof, in the court of summary jurisdiction within the area of which such corporation or other employer is situate, and such court shall grant a certificate

exempting such corporation or employer from the provisions of sections two and three of this Act: Provided always, that in such cases the court shall so fix the hours of rest to be allowed to each person employed by such corporation or other employer as to secure to such persons a minimum of twenty hours' rest each Sunday, or if that is impracticable on alternate Sundays, but in every such case the period of rest must be so fixed as to secure twenty-four hours' continuous rest each week, and an interval of at least four working days between each of such rest days.

The clerk to the said court of summary jurisdiction shall keep a register of all such cases, and such register may be inspected and copied by any person on payment of a fee of *one shilling*.

5. This act shall not apply to any employer or person employed who conscientiously and habitually observes the seventh day of the week as the Sabbath and actually refrains from work and labour on that day, and such persons shall not be subject to prosecution either under this Act or any other Act respecting work on Sunday in force in Great Britain and Ireland when this Act is passed for performing, or causing to be performed, work or labour on the first day of the week, provided that such work or labour does not unreasonably disturb or annoy other persons in the observance of the first day of the week, nor shall this Act apply to persons engaged in domestic service.

6. Every employer who is guilty of any offence under this Act shall for each offence be liable, on summary conviction, to a fine of not less than *twenty shillings* and not exceeding *five pounds*, together with the costs of the prosecution.

7. Every corporation which authorises, directs, or

permits any person employed by such corporation to work for or to carry on any part of the business of such corporation contrary to the provisions of this Act, shall be liable, on summary conviction, for the first offence to a penalty of not less than *five pounds* and not exceeding *twenty pounds*, and for each subsequent offence to a penalty not less than *ten pounds* and not exceeding *fifty pounds*, and in addition to any other penalty prescribed by law for the same offence.

8. Where a corporation or other employer of any person is charged with an offence against this Act, such corporation or employer shall be entitled upon information being duly laid, to have any other person whom such corporation or employer charges as the actual offender brought before the court at the time appointed for hearing the charge; and if, after the commission of the offence has been proved, the said corporation or other employer proves to the satisfaction of the court that due diligence has been used to enforce the execution of this Act, and that the said other person has committed the offence in question without the knowledge, consent, or connivance of the said corporation or employer, the said other person shall be summarily convicted of such offence, and the corporation or employer shall be exempt from any fine.

9. Proceedings under this Act may be taken in any court of summary jurisdiction on information or complaint made by a factory inspector or a police constable or by any other person, but such proceedings must be commenced within fourteen days of the commission of the alleged offence.

10. This Act shall come into operation on *the first day of January one thousand nine hundred and nine.*

11. This Act may be cited as the Weekly Rest-day Act, 1908.

IV.

SOCIETIES, ETC., FOR THE PROMOTION OF LORD'S DAY OBSERVANCE, WITH NAMES OF THE PRINCIPAL OFFICIALS.

Fédération internationale et Société Suisse pour l'observation du Dimanche. *Secretary*—M. E. Deluz, 19 rue de Candolle, Geneva. (There are also Committees in the principal cantons of Switzerland.)

Verein für christliche Sonntagsfeier in Baden (Deutschland). *President*—M. le Prof. Dr von Kirchenheim, Gaisbergstrasse 59, Heidelberg, Baden.

Zentralstelle für Sonntagsfeier in Deutschland. *President*—M. le Prof. Dr von Kirchenheim, Heidelberg, Baden.

Association pour le repos du Dimanche en Belgique. *Secretary*—M. Paul Plissart, avocat, 84 avenue d'Auderghen, Bruxelles.

Société Danoise pour le digne emploi du Dimanche. *President*—M. le Prof. H. Westergaard, Scherfegsvej 3, Copenhagen.

Société Néerlandaise pour le repos du Dimanche. *Secretary*—Mr van Aaken, van Merlenstraat, 89 La Hague.

Société Néerlandaise pour la Sanctification du Dimanche. *Secretary*—Mr van Aaken, van Merlenstraat, 89 La Hague.

Société pour une digne célébration du Dimanche. *President*—M. H. Lehmann, ancien secrétaire d'Etat, Christiania, Norway.

Comitato centrale nazionale pro Riposo Settimanale-Festivo. *Secretary*—Signore Fernando Pozzani, casa Strauss, Plazza S.S. Pietro e Lino, 1 Milano,

or Signore Cav. Pietro Vallardi, vice-President, via Moscova, 40 Milano.

Ligue populaire pour le repos du Dimanche en France. *President*—M. E. Cheysson, membre de l'Institut, 4 rue Adolphe Yvon, Paris.

[There are also Committees of this League in the principal towns of France.]

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Association catholique pour le repos et la sanctification du Dimanche. *President*—M. Fenelon Gibon, 35 rue de Grenelle, Paris.

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Lord's Day Observance Society, London. *Secretary*—Rev. Frederick Peake, D.D., 20 Bedford Street, Strand, London, W.C.

Sunday Lay Movement. *Secretary*—R. P. C. Corfe, Esq., 32 Sackville Street, London, W.

Imperial Sunday Alliance. *Secretary*—Canon H. Bickersteth Ottley, 1 Albemarle Street, London, W.

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